

THE JAPAN CHRISTIAN QUARTERLY

Vol. III. No. 3

JULY 1928

CONFERENCE NUMBER

JERUSALEM CONFERENCE

THREE RELIGIONS CONFERENCE

NATIONAL CHRISTIAN CONFERENCE

OTHER ARTICLES

Editorial and Departmental Notes and
Personal Column

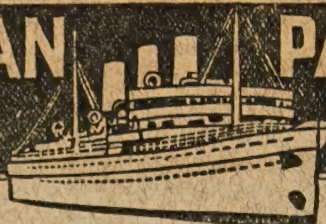
Chairman of Editorial Board:—Rev. Edwin T. Iglehart, S.T.D.

Publisher:—The Christian Literature Society of Japan

PRICE ¥1.20 PER COPY

¥4.00 PER ANNUM INLAND
¥4.50 ABROAD

CANADIAN STEAMSHIP



PACIFIC LIMITED

AND
CANADIAN PACIFIC RAILWAY
TO

CANADA, UNITED STATES & EUROPE QUICKEST TIME ACROSS THE PACIFIC

"EMPRESS OF FRANCE" 18,350 Tons Gross
"EMPRESS OF ASIA" 16,900 " "
"EMPRESS OF RUSSIA" 16,900 " "

Hongkong—Vancouver 18 days, Shanghai—Vancouver 16 days, Yokohama—Vancouver 9 days.

SAILINGS

(Subject to change without notice)

Steamers	Voy. No.	Manila	Hong-kong	Shang-hai	Naga-saki	Kobe	Yoko-hama	Vancou-ver
		1928	1928	1928	1928	1928	1928	1928
*Empress of Canada...	85	Aug. 3	Aug. 8	Aug. 11	—	Aug. 14	Aug. 16	Aug. 25
Empress of Russia....	80	Aug. 24	Aug. 29	Sept. 1	Sept. 2	Sept. 4	Sept. 6	Sept. 15
Empress of Asia.....	77	Sept. 7	Sept. 12	Sept. 15	Sept. 16	Sept. 18	Sept. 20	Sept. 29
*Empress of Canada...	86	Sept. 28	Oct. 3	Oct. 6	—	Oct. 9	Oct. 11	Oct. 20
Empress of Russia....	81	Oct. 19	Oct. 24	Oct. 27	Oct. 28	Oct. 30	Nov. 1	Nov. 10
Empress of Asia.....	78	Nov. 2	Nov. 7	Nov. 10	Nov. 11	Nov. 13	Nov. 15	Nov. 24
*Empress of France...	1	—	Nov. 28	Dec. 1	—	Dec. 4	Dec. 6	Dec. 15
Empress of Russia....	82	Dec. 8	Dec. 12	Dec. 15	Dec. 16	Dec. 18	Dec. 20	Dec. 29
Empress of Asia.....	79	Dec. 23	Jan. 16	Jan. 19	Jan. 20	Jan. 22	Jan. 24	Feb. 2
*Empress of France...	2	Jan. 13	Feb. 6	Feb. 9	—	Feb. 12	Feb. 14	Feb. 23
Empress of Russia....	83	Feb. 22	Feb. 27	Mar. 2	Mar. 3	Mar. 5	Mar. 7	Mar. 16
Empress of Asia.....	80	Mar. 8	Mar. 18	Mar. 16	Mar. 17	Mar. 19	Mar. 21	Mar. 30
*Empress of France...	3	Mar. 29	April 3	April 6	—	April 9	April 11	April 20

*Empress of France does not call at Nagasaki.

MINIMUM FARES TO VANCOUVER

From	Manila	Hongkong	Shanghai	Nagasaki	Kobe	Yokohama
First Class (All ships).	G \$ 375	G \$ 375	G \$ 346	G \$ 334	G \$ 311	G \$ 300
Second Class (Em. of Russia)						
(Emp. of Asia) . . .	225	225	210	200	190	185
(Emp. of France) . .	250	250	235		215	210

MISSIONARY CONCESSION OF 10 per cent is allowed to accredited missionaries and families on first class Trans-Pacific bookings only.

MISSIONARY FARES VIA CANADIAN PACIFIC RAILWAY FROM VANCOUVER

To Boston, Mass. . . \$73.46 To Montreal, Que. . . \$50.47 To St. Louis. . . \$53.29
" Chicago, Ill. . . 51.48 " New York, N.Y. . . 65.83 " Washington, D.C. . . 65.17

ABOVE MISSIONARY RAIL FARES apply only to bona fide missionaries (of either sex), but not to their families.

ALL ABOVE SHIPS ARE FITTED WITH EXCELLENT SECOND-CLASS ACCOMMODATION

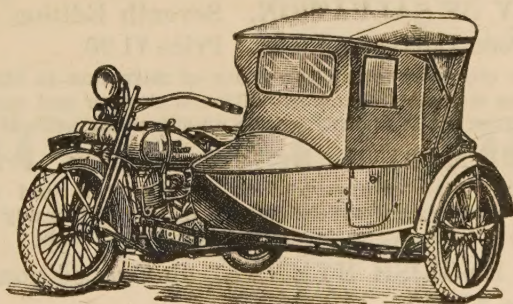
CANADIAN PACIFIC THROUGHOUT
STEAMSHIPS—HOTELS—RAILWAYS—SLEEPING CARS—DINING CARS

For Full Information, apply to the Company's Agencies at
HONGKONG MANILA SHANGHAI NAGASAKI MOJI KOBE YOKOHAMA
TOKYO or to General Passenger Agent, HONGKONG

TOKYO OFFICE: TEL. NO. MARUNOUCHI (23) 3764

Harley-Davidson

The Motorcycle



"Service with a Smile" means ample stocks of spare parts instantly available at reasonable prices.

It also means Repair Shops fully equipped with factory designed tools for rapid and economical overhauling, well trained mechanics, working under Foreign supervision.

Only of HARLEY DAVIDSON can the above be said, and this is why you should, Now—Immediately, send the coupon below for particulars of our Easy Payment Plan.

Address:—

Mr. A. R. CHILD,

Harley Davidson Building,

Kyobashi Crossing,

Ginza, Tokyo.

English Books for Use in Schools.

THE STORY OF SALVATION. Seventh Edition. By Helen Pierson Curtis. pp. 136. Price ¥1.00.

The author's object is to tell the Story of Salvation in simple English for use among students. The new edition is cheaper and more attractive than the former. It is already in use among many schools.

MAN IN THE MAKING. By Cyrus A. Clark. Price ¥1.50.

Old Testament Bible stories told in a vivid style and in colloquial English. It was written by the author for English study classes and after years of experience in teaching Japanese students.

THE NEW ENGLISH HYMNAL. Second edition. pp. 100. Price ¥1.00.

One hundred hymns carefully selected by Revs. L. C. M. Smythe and E. T. Iglehart for use in Japan.

It contains also Bible Readings along with the hymns which has been commented upon as adding greatly to the value of the hymnal, especially for use in schools.

The new edition is attractively bound.

In Japanese

"WHAT IS WORTH WHILE?" (Kachi Aru Mono). Price ¥0.30.

A beautiful little gift book especially for young women.

"COME YE APART." (Hibi no Kirisuto). Price ¥1.50.

Daily page sermons translated into Japanese. Admirable for use in schools.

"PREPARATION AND DELIVERY OF SERMONS" (Sekkyō-gaku). Price ¥2.50.

"NEW TESTAMENT THEOLOGY" (Shinyakuseisho Shingaku). Price ¥5.00.

"HISTORY OF CHRISTIANITY" (Kirisutokyō-Shi). Price ¥6.00.

CHRISTIAN LITERATURE SOCIETY

(KYO BUN KWAN)

1 Shichome, Ginza, Tokyo.



ENGINEERS
ARCHITECTS
CONTRACTORS
MANUFACTURERS
SUPPLY DEALERS

BEFORE BUILDING CONSULT

TRUSCON STEEL COMPANY OF JAPAN

Head Office: Kawasaki, Japan.

Annotated Japanese Bible

Explanatory, Concise, Portable, One Volume Commentary.

Containing the Editorial matter and references of the
Scofield Reference Bible.

Compiled by REV. G. P. PIERSON, Edited by REV. MIURA.

Price ¥3.50—Postage 24 Sen.

Among other features the volume contains Introductions to the
O.T., N.T., and the several books therein, Topical Analyses, Dictionary
of Bible Terms, Maps, Harmony of the Gospels, Chronology.

Also ANNOTATED NEW TESTAMENT—revised—just out,

Price ¥1.00—Postage 12 Sen.

To be obtained at the principal Christian Booksellers in Japan.

GOOD BOOKS TO BUY TO OWN

Great Stories of all Nations, 158 stories, 1132 pages....	¥5.00
Great Short Novels of the World, 35 novels in brief, 1316 pages	5.00
The Complete Works of O. Henry, the World's Greatest Short Story Writer (nearly 300 stories in 1 volume) .	7.00
Disraeli, a Picture of the Victorian Age by Andre Maurois	6.60
The Revolt of Modern Youth, Judge Lindsey.....	6.60
Transition by Will Durant.....	6.60
The Works of Schopenhauer, abridged and edited in 1 vol. by Will Durant.....	5.50
The Works of Plato, abridged and edited in 1 vol. by Irwin Edman	5.50
Chosen Poems, Henry Van Dyke.....	4.40
The Life and Letters of Walter H. Page in 2 volumes— cheap edition, per set.....	5.00
The Short Stories of H. G. Wells in 1 vol., 63 stories, 1152 pages	4.15
An Outline History of Japan, Gowan.....	8.80
The Best Plays of 1926-1927.....	6.60
If I May, A. A. Milne.....	1.95
The Sunny Side, A. A. Milne.....	1.95
Not that it Matters, A. A. Milne.....	1.95
Roberts Rules of Order, revised.....	3.30
Benham's New Book of Quotations.....	8.25

KYO BUN KWAN

1 Shichome, Ginza, Tokyo.

A New Book by
ROLAND ALLEN
**THE SPONTANEOUS EXPANSION
OF THE CHURCH
AND THE CAUSES WHICH HINDER IT.**

(Just published)

With an Introduction by
VEDANAYAKAM SAMUEL AZARIAH, LL.D., Bishop of Dornakal.
(Cr. 8vo. 256 pp. Cloth Boards. 3/6d net)

At the same time a revised and cheaper edition of the
author's previous book

**MISSIONARY METHODS:
ST. PAUL'S OR OURS?**

is being issued in a uniform cloth binding at the same price.

WORLD DOMINION PRESS, 1 Tudor St., London, E.C.4.

**WORLD DOMINION PRESS
PUBLICATIONS.**

WORLD DOMINION.

An International Review of Christian Progress. A Unique Magazine—
Surveys the World—Advocates widespread Evangelism—Is the Authority
on the Indigenous Church.

Issued Quarterly. Annual subscription 4/6d post paid.

THE SURVEY SERIES. New volumes are being added from time to time
to this series, forming a survey of the World.

THE INDIGENOUS CHURCH SERIES.

Startling and suggestive. Should be read by every missionary in the
world.

Particulars on Application.

WORLD DOMINION PRESS, 1 Tudor St., London, E.C.4.

Science & Christianity

"NATURAL SCIENCE & RELIGION" By <i>Teikichi Sato</i> . . .	¥4.50
"RELIGIOUS PHILOSOPHY" By <i>Rihichi Aoki</i>	3.60
"CHRISTIANITY & SOCIAL SCIENCE" By <i>Elwood. Translated by K. Takenaka</i>	2.70
"STORY OF THE NEW TESTAMENT" By <i>Goodspeed. Translated by Naoshige Satake</i>	2.00
"HUMAN PROBLEMS OBSERVED BY SCIENCE" By <i>Teikichi Sato</i>	2.00
"LIFE AND RELIGION" By <i>Teikichi Sato</i>	1.80

Vital Experience. Education

"REALITY & RELIGION"—Meditations on God, Man and Nature—By <i>Sundar Singh. Translated by Tameichiro Kanai</i> . .	1.20
"THE SEARCH AFTER REALITY"—Thoughts on Hinduism, Muhammedanism & Christianity—By <i>S. Sundar Singh. Translated by Tameichiro Kanai</i>	1.20
"PERSONAL RELIGION AND THE LIFE OF DEVOTION" By <i>W. R. Inge. Translated by K. Tanaka</i>	1.60
"LIVING UNIVERSE" By <i>L. P. Jacks. Translated by Saburo Nagazawa</i>	1.50
"EVOLUTION AND RELIGION" By <i>Ryo Ebizawa</i>	1.50
"KAMI WA WAGA CHIKARA" By <i>Mamoru Takanashi</i> . . .	1.50

LITERATURE

"WOMEN IN THE OLD TESTAMENT" By <i>Kamenosuke Tanaka</i>	2.30
"AINI IKIRU HITOBITO"—Novel—By <i>Nobuemon Oka</i> . . .	1.50
"FABIOLA"—Novel—By <i>C. Wiseman. Translated by Masaka Mori</i>	2.50
"FUJINO GOTOKUNI"—Poems—By <i>Tatsuo Tanaka</i>	1.70
"AVE MARIA"—Minor Poems—By <i>Ryoji Kyoya</i>	1.90

STORIES

"THE STORY OF THE OTHER WISE MAN" By <i>Van Dyke. Translated by Munesuke Ito</i>65
"THE SOURCE" By <i>Van Dyke. Translated by Munesuke Ito</i> . .	.65
"THE LOST WORD" By <i>Van Dyke. Translated by Munesuke Ito</i>65

DEVOTIONAL LIFE

"EIGO SAMBIKA" (Selected English Hymns)	1.50
"THE DAILY GUIDANCE FOR THE DAILY PATH"—By <i>Kamenosuke Tanaka</i>80
"GRACE BEFORE MEALS" By <i>Munesuke Ito</i>60

KOSEIKAKU SHOTEN

No. 48 Shimorokubancho, Kojimachiku, Tokyo. P.T. Tokyo 59,000

THE JAPAN CHRISTIAN QUARTERLY

ISSUED QUARTERLY BY THE FEDERATION OF CHRISTIAN MISSIONS

Vol. III.

July 1928

No. 3

CONTENTS

Editorial Notes	211
The Jerusalem Meeting. <i>C. W. Iglehart</i>	214
The Problems of the Jerusalem Conference and their Solution. <i>S. Tsuru</i>	228
Christianity and Industrial Problems. <i>Mrs. O. Kubushiro</i>	233
The Christian Message. <i>A. K. Reischauer</i>	241
Relation between Older and Younger Churches. <i>Michio Kozaki</i>	249
The Rural Problem. <i>W. Axling</i>	255
The Racial Problem. <i>K. Uzaki</i>	259
Co-operation—National and International. <i>W. Axling</i>	268
The Three Religions Conference. <i>R. C. Armstrong</i>	271
The Nation-Wide Christian Conference. <i>P. S. Mayer</i>	281
Work in the Mikawashima Slums. <i>M. Suzuki</i>	288
Baptists in Conference. <i>J. S. Kennard</i>	291
Literature for Isolated Inquirers. <i>C. Noss</i>	294
Departmental Notes:—	
Temperance and Purity Notes. <i>E. C. Hennigar</i>	297
Christian Literature Society. <i>S. H. Wainright</i>	299
Newspaper Evangelism	300
Personal Column	301

Who's Who in this Issue

Rev. Charles W. Iglehart, D.D. is a missionary of the M. E. Church in Hirosaki. Dr. Iglehart was a delegate from Japan to the recent Jerusalem Conference, as were all those who have contributed articles on the subject for this issue of the magazine.

Rev. S. Tsuru is professor in the Theological Department of Meiji Gakuin, Tokyo.

Mrs. Kubushiro is president of the Japan Woman's Christian Temperance Union.

Rev. A. K. Reischauer, D.D. is a missionary of the Presbyterian Church in Tokyo, professor in Meiji Gakuin and Executive Secretary of the Woman's Christian College. Author of Japanese Buddhism.

Rev. Michio Kozaki is a minister in the Kumiai (Congregational) Church, and assistant to his father in the pastorate of the Reinanzaka Church, Tokyo.

Rev. William Axling, D.D. is a missionary of the Baptist Church, head of the Misaki Kwaikan, social service center in Tokyo, as well as one of the secretaries of the National Christian Council.

Bishop Kogoro Uzaki, D.D. is bishop of the Japan Methodist Church, residing in Tokyo, with full administration throughout the Church. He has been President of the National Christian Council, and was the leader of the delegation from Japan to the Jerusalem Conference.

Rev. Robert C. Armstrong, D.D. is a missionary of the United Church of Canada, in charge of student work in Hongo, Tokyo, and formerly executive secretary of the National Christian Council; lecturer at Aoyama Gakuin Theological School and author of several books on Japanese subjects.

Rev. P. S. Mayer, D.D. is a missionary of the Evangelical Church in Tokyo, superintendent of his mission. He is editor this year of the Mission Year Book, and was English Secretary of the recent National Christian Conference.

Rev. M. Suzuki has been for many years a successful Christian in the slums of Tokyo.

Rev. J. S. Kennard is a member of the Baptist Mission, working in Tokyo.

Rev. Christopher Noss, D.D., missionary of the Reformed Church in the United States, located in Wakamatsu, is a recognized authority on the study of the Japanese language, as well as a specialist in rural evangelism.

Rev. E. C. Hennigar of the United Church of Canada has been almost twenty-five years in Japan, and is prominently connected with Purity and Temperance movements, serving as executive secretary of the national organization, in addition to his regular evangelistic work centering in Matsumoto, where he resides.

Rev. S. H. Wainright, D.D. is Executive Secretary of the Christian Literature Society and member of the Southern Methodist Mission, residing in Tokyo.

THE JAPAN CHRISTIAN QUARTERLY

(Formerly "The Japan Evangelist")

Vol. III.

JULY 1928

No. 3

Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or the Federation of Christian Missions under whose auspices the magazine is published.

EDITORIAL NOTES

The Jerusalem Meeting

OUR present issue is devoted largely to the Jerusalem Meeting of the International Missionary Council, and the subjects coming out of it, the articles all being written by members of the Japan delegation. Taken together they form a series of studies of current world problems which touch life widely and which all are still awaiting Christian solutions. It is a noteworthy fact that all the four main themes comprising the agenda of the recent National Religions Conference held in Tokyo are included. Nothing could be more heartening than that world Christians should be grappling with the stubborn questions of race, of industry, of war, of rural life, of education and of relations between churches. But it is more significant still that in the Jerusalem Meeting all of these took second place to a study of the original power-source of the Christian life and message as found in the living Christ. His figure emerged there more dominant and reassuring than ever before. In Him a solution to every problem was found, so simple and inescapable as to almost pass belief.

But a solution on paper or a finding of a conference must be transformed into life if it is to become valid. The whole question of whether the enormous expenditure of time and effort and money involved in this meeting shall have been worth while or not awaits this test. No meeting however splendidly conceived and perfectly executed can of itself be any thing more than a meeting. But if from it

there flow new currents of understanding and conviction that are lived into action then it may prove to have been a source of creative energy. As the years followed the Edinburgh Conference it became clear that this had been one of the epoch-making meetings in Christian history. Will the Jerusalem Meeting prove to be the same? It will if brave and devoted men and women throughout the world, reading and pondering the things said and dreamed and prayed there take them into their hearts and fearlessly transmute them into action.

The Christian Church in Japan

What of the Christian movement in Japan as seen in the light of the world Christian panorama viewed at Jerusalem? While fully recognizing the danger of self-satisfaction and provincialism, one nevertheless, could not escape the conviction that of all the so-called mission countries Japan has most nearly emerged from the condition of a receiving church to that of a giving or sending one. With the possible exception of Brazil in no country are there such a number of churches of national dimensions so nearly self-operating and in no country does Protestant Christianity seem so fully conscious of its mission to its own people, or does it exercise an influence upon society so much out of proportion to its numbers as in Japan. The problem of independence is all but solved, for the denominations that have been encouraged to carry their own load and manage their own affairs have amply shown their ability to do so, and this not only with no loss of spiritual quality, but rather with great gain. An indigenous church in Japan is no longer a vision of the future, but is an actual accomplishment.

There yet remains, however, a real danger—, implicit, perhaps in the spirit that makes independence a certainty in this country,—and that is the danger of isolation from Christian world currents, and of clannishness in denominational life. After making due allowance for the natural solicitude of the older churches in seeing the eldest daughter grown up, and for the feelings of those in other countries where Christian work can scarcely be expected to push far ahead of the general political and economic conditions of dependence, yet the fact remains that notwithstanding the solid achievement of the church in this country and the reasonably satisfactory solution of many of the very problems that are now perplexing the younger churches of other lands, there is a tendency so far from

taking Japanese Christianity as a model, or as an inspiring challenge to the aspirations of others, to rather treat it as a warning to avoid errors in the future. This is a very disconcerting condition, and so far as the blame for it lies with the churches in Japan it can only be bettered by a still more enthusiastic participation in all Christian activities that reach beyond the borders of this land, and by a very great widening of interest so as to include all of every branch of the Christian faith. The next few years must be vigorously devoted to linking up more closely with other denominations in this country and with wider Christian interests abroad.

The Place of the Missionary

The future place of the foreign missionary is a case in point. It was most inevitable that in putting the emphasis of recent years so thoroughly upon self-direction and independence the church in defining the place and work of the missionary should do so in negative terms. The result has been that in all recent statements on the subject many have felt a lack of reality in the urgency of the work assigned the missionary by the church. The step away from control, cordially taken by so many missionaries, has seemed to lead instead of into greater service, rather into isolation and neglect. This sense of uncertainty on the part of individual workers must surely register itself in cooling enthusiasm and sympathy on the part of the older churches.

The fact seems clearly established that the church desires the services of foreign missionaries only on its own terms. This is happily acquiesced in, and the church now finds itself facing a new responsibility. From now on, in a new sense, the Japanese Christian movement must take the foreign worker to its heart; must train him, assign him his work, integrate him with its deepest life, and by its love and care deepen in him the devotion and loyalty to the church which with his missionary call must constitute the motive of his life work. If it can do this it will have achieved a greater accomplishment than independence, in a sense of world interdependence; and will have taken the first step toward that day in the near future more than once referred to in the Jerusalem Meeting when missionary work shall be a mutual exchange of experience and service between the churches of the east and west.

The Jerusalem Meeting

IF there had been no earthquake in Jerusalem it is not likely that the meeting of the International Missionary Council could have been held in the spacious German Hospice on the Mount of Olives, requisitioned during the War by the British and occupied as Government House until shaken and twisted to the point of danger by the tremors of 1927. And likewise if there had been no earthquakes in the thinking and conduct of the world since the Edinburgh Missionary Conference of 1910 the tasks and problems of this recent meeting would have been very different. The Edinburgh Conference was epochal in that there issued from it a scientific technique of missions, as well as an ever-increasing number of organs for national and international co-operation that have given unity and direction to the main currents of missionary and indigenous church life ever since. The modern era of world-wide Christianity began there; and so sound were its chief positions that very few reversals have had to be made since then. Even under ordinary conditions the organizations of mission boards and of national church councils abroad would need frequent renewal by mutual conference, and eighteen years is quite long enough to have gone without another such world meeting; but circumstances have been far from ordinary, and these two decades just passed have been as eventful, and as productive of change as any in the history of the world. Let the mind take any phase of human interest and resting twenty years back set a mark, then move up to today, and it will instantly be seen what essential changes in knowledge, standards and attitudes have taken place. And most of these touch the interests of Christianity and its world extension.

Is there an impelling Christian message fitting the universal needs of mankind? If so, what of the non-Christian systems from which three-quarters of the human race derive their strength? Have we a special responsibility to the Jews? And what of the modern man who feels that he has outgrown religion? By what processes are the Christian life and faith to be implanted in individuals and society? What is the purpose of education, its motive, aim and method, and therefore of religious education? If "the end of the missionary enterprise is the planting of the church" what are and

what should be the relations as between the older churches, the missions, the missionaries, the mission boards, and the younger churches? What is the position of churches and schools with regard to governments? How about race relationships, political, economic and social? What of the new industrialism, especially in Asia and Africa? Is nothing better to be done about the billion people whose rural existence is so far behind the life of the cities in comfort and opportunity? What must be done about war? Why should there be healing, and what should be the place of organized medical work in the Christian movement? Is there any longer a "home base," and if so what is its call and challenge today and what will it be tomorrow? Is there a summons abroad for the young man or woman who would invest a life at the place of greatest need? With what national and international organizations shall the Christian forces face the next swiftly moving decade? And where shall they concentrate their energy and effort? Think of these and allied problems and you will see why the Christian world welcomed the recommendation of the Committee of the International Missionary Council which met in Rattvik, Sweden, in 1926, that there be a delegated world meeting in Jerusalem from March 24 to April 8, 1928.

Together with the other national organizations, the Japan National Christian Council approved the plan, and accepted its quota of eight members, eventually choosing and sending the following: Bishop K. Uzaki (Chairman), Mrs. O. Kubushiro, and Revs. K. Kozaki, W. Axling, S. Tsuru, S. Yanagihara, A. K. Reischauer, and C. W. Iglehart. Mr. K. Nakahara attended as a representative of the student Christian organization. Preliminary syllabi and pamphlet materials were prepared, on the various subjects to be treated, and were issued well in advance of the meeting, so that for more than a year the enlarged staff of our National Christian Council was engaged in promoting group study and individual criticism throughout Japan. The large number of opinions and group findings were studied, collated and finally rendered into the form of the published findings for Japan. There has probably never been so thorough an expression of the views of Christian workers on the major issues of our common task in Japan as was obtained by this process.

On February 16th the Japan delegation sailed for Jerusalem, and was joined on the way by sixteen of the twenty delegates from China, three from the Philippines and one from Malaya. During the five-week journey daily conferences were held and every paragraph

of the findings scrutinized as to the truth and suitability. Frequent joint sessions with the other delegations were also held with much profit.

The meeting was held on the Mount of Olives, overlooking the Holy City, a spot where one could not step without thinking of Him who trod those slopes, and where a raising of the eyes in any direction meant vistas of sacred association and a call to higher thinking and living. Sitting in the quiet morning hour in the garden of the meeting place one could see the panorama of man's whole spiritual pilgrimage spread out before him. Away at the sunrise lay the mountains of Moab where Moses' work came to an end, and at their foot the fords of the Jordan, the beginning of the conquest of Canaan. Around to the northwest was the tomb of Samuel, just below it David's city, and back again a few miles to the north Anathoth the home of Jeremiah; then sweeping down again to the Jordan the place of Jesus' baptism, and the reputed Mount of Temptation; up the Judean wilderness along the road from Jericho, one could picture the quiet home in Bethany on yonder hill, then the winding road over and down into the city, ending at Calvary. It could all be seen with but a turn of the head, but there was enough meaning in it to stir one's life to the depths.

The time, too, was as significant as the place. Beginning on Saturday the sessions led up for a week to Palm Sunday, moved through Passion Week and ended early on Easter Monday morning. Those fifteen days were not only the loveliest of the year in Nature, with the changeless sunshine, the coolness after the spring rains, the exquisite burst of wild flowers everywhere, the first budding almond and fig trees, and the fresh green of the sprouting grain-fields, but they carried everyone irresistibly along those last meaningful and tragic hours of our Lord's life on earth. The plain life in the tents and rough sheds seemed most fitting. Amid such setting and atmosphere trivial and lesser things were swept away, and each day begun with a sense of high expectation and mission, and with a depth of warm fellowship seldom experienced.

Before the chairman, Dr. Mott, called the meeting to order a glance at the "Who's Who" showed that the make-up of the conference was altogether unusual. For a world gathering it was small, scarcely more than two hundred full members in all; but every delegate was chosen to represent some definite constituency. Twenty-six national and regional organizations and fifty-one different coun-

tries were represented. The delegations from the older churches were made up of board secretaries, leading churchmen and experts in all the fields related to the missionary enterprise. Considerably over half the delegates came from the younger churches. Of these it was hoped that not more than one-third should be missionaries, the remaining two-thirds being nationals. Although this was possible in the Far Eastern delegations, in the case of the Near East and in other places where the church life is as yet undeveloped the proportion of missionaries was necessarily larger, so that in the total the numbers of missionaries and nationals were about equal. There has never heretofore been a delegated world meeting where any such missionaries represented not sending churches, boards or missions in any sense, but the churches in which they work.

Among the nationals there were not lacking colorful costumes, or spectacular elements, but they were never capitalized, and played no part in the meeting. These delegates, both men and women, were chosen for their ability, and were taken seriously: they carried their full share of responsibility in speaking and committee work, about half the larger committee chairmanships being entrusted to them. Equally significant with the new place accorded nationals was the fact that the missionaries represented not missions but the churches of their areas. No non-members were admitted to any sessions in any capacity, even the work of ushers being done by representatives chosen by the various national student Christian movements. This largely fixed the scope of the meeting as an agency for concentrated study and council rather than for general inspiration or propaganda.

The "standing orders" defined the method as public address and group discussion. The mornings were usually devoted to one subject with one speaker opening the discussion, followed by perhaps a score or more before adjournment. There was no impromptu speaking; one was expected to apply on the day before for the privileges of the platform. And no free debate or rejoinders were provided for. There was always a long waiting list from which the chairman made a selection. This method, which at first seemed rigid and autocratic, proved eminently fair. English was used throughout, and the English-born speakers would have inevitably gotten the major share in free discussion, but as it was, they were limited to six minutes, while the others had eight, and by the strict observance of a balance among the speakers everyone got a chance. Under such circumstances no one took the rostrum without preparation, nor

without conviction of a message. In point of illumination and constructiveness the speaking held a level one would have thought impossible. In the afternoons the main subject of the morning was broken up into sectional study, and in these groups of a score or so each the free discussion took place and much of the creative work of the meeting was done. The evenings were given to lectures by acknowledged authorities in their various fields. During the last two or three days the reports from the sub-sections were passed, and became the Findings of the meeting.

In his opening address the chairman, with contagious optimism and vitality, swept his hand out toward the north and said: "It was on these hills that the prophets were born. We, too, may expect a true and authentic and courageous lead for our times." But many a person looking at that audience, more diverse by far than those who gathered at Jerusalem at Pentecost, wondered how a prophetic note could be struck. What could be agreed upon as to the church between the Egyptian Coptics, the Anglo-Catholics and the Quakers for instance, or what statement of the Message that would hold the assent of the conservative group of European theologians, and also of the industrial, rural and educational experts? What authentic lead could be expected on the question of the Christian movement in relation to governments, and particularly to ruling and subject peoples, with British and passionate Indian nationalists, Japanese and Koreans, Chinese, Americans and Filipinos and Negroes, Africans, Australians and South Americans as the ones expected to find it in common? All the elements of race, language, religious history and national aspiration that so divide men in this modern world were present to separate us, but one common love and one personal loyalty was able to overcome them all,—the common faith in the living Christ. And so, before the meeting was over the miracle was accomplished and authentic leads were found in every subject dealt with. A belated discovery of the church today is that in prayer we come together, whereas in debate we fly apart. The idea that time given to prayer and devotions is an interruption of the process of seeking truth by debate is giving place to the assurance that only in prayer can the restraints and apprehensions of various groups be melted and differences of view be transcended and fused into unity. That was the fresh discovery of every delegate at Jerusalem. The immense place given to the prayer and devotional life of the meeting was more than justified, for it was in those hours that profound

depths were reached, where we are all one. And so a rich synthesis was born in which the best of all was preserved, but without compromise. In this fellowship with one another in Christ the non-essential took second place, and the antagonisms simply faded from sight. Differences were not ignored, but transcended. So the meeting was able to do more than register the present state of world-wide Christian thought and practice, valuable as that was, but it did more, it laid out the direction at home and abroad, in church and school, in shop and factory, in city and country, in which the Christian forces of the world are to move during the next decade.

In the afternoon of the first Sunday, sitting amid the wild flowers on the crest of Olivet and looking across at the city, with its minarets and crosses cutting the golden western sky, the delegates became pilgrims as Bishop McInnes led a service of meditation and song and prayer.

Every session had its full, unhurried devotional period with leaders so well chosen and so carefully prepared that we found ourselves eagerly waiting for the time to come. Those ample hours of spiritual fellowship, with their widening silences and clear call of the Voice, will never be forgotten. Nor were all of the devotions indoors, though at least three places in the building were provided where at any time one might after one's own accustomed way draw apart for meditation and prayer. Some of the most moving hours were spent in God's open temple. Again on the next Sunday, which was Palm Sunday, we met over the hill at Bethany, and with hymn and scripture and prayer and silence followed in His steps along past Bethphage to the turn in the road where Jerusalem bursts into sight, and where the trail drops down across the Kidron Valley and up through the gate of the city. Thursday night was spent in little knots of two or three under the cloud-flecked sky beneath the olive trees in Gethsemane, living over again something of the meaning of that titanic struggle, and the victory He got there. Through the silence and the dark a nearby voice came gently, "And the little grey leaves were kind to Him, as out of the woods He came." On Friday many found their way to the Via Dolorosa, and as they walked from the Praetorium to the church of the Holy Sepulchre saw more clearly than ever before the way of life through death. "Who patient bears His cross below, he follows in His train."

Easter morning found us gathered about the Garden Tomb making our own the glorious triumph of His resurrection, and communing with the living Lord. The very air one breathed was devotion, and every spot was sacramental. In such experiences self-aggression and pugnacity die and new understandings and tolerances are born. If unity was achieved in the Jerusalem Meeting, and I believe it was, it was bought at a price: the price not of surrendered convictions, but of self-will and narrow-mindedness. This could have been accomplished only under the moving grace of the Holy Spirit in prayer.

At the same time there was no lack of close thinking and expert guidance. There are no greater living authorities than men like Butterfield on rural conditions, Tawney in sociology, Weigle in religious education, Hocking in philosophy, Jones on African education, Bishop Temple and the Bishop of Salisbury, Harold Grimshaw on forced labour, or Robert Speer and the other administrators of the great mission boards, and in international Christian circles, William Paton and Dr. Warnshuis, the secretaries supporting John R. Mott, the prophet and leader in this field for the last thirty years. The Jerusalem Meeting was a demonstration to all who have anything to do with conferences of what can be accomplished by clear thinking in a spirit of consideration for one another's views and of sensitiveness to God's leading.

The various subjects dealt with are having separate full treatment, and we shall here merely try to present a simple perspective of each.

The Message.—Of all the themes dealt with by far the most time was devoted to this. When Dr. Speer asked: "Is there an authoritative, unique message to carry to the ends of the earth, or not?" it was felt that there was no use in trying to go forward till an answer was found. Very differing angles of vision were evident on all theological questions, and the two days' discussion took a wide range, but when unanimity was finally reached in Findings read by Bishop Temple and listened to by the whole conference with hushed, approving interest, the conclusions of the opening address were the dominant note: "We have in Jesus Christ the sufficient, absolute and inevitable Saviour of mankind." When the reading was finished the meeting gave itself to prayer and thanksgiving, not because it had achieved a unified statement, but because every member was thrilled with the personal experience and conviction of the power of God in Christ to meet every heed of men and every problem of society.

With this unshakable conviction, though, there was a spirit of tolerance and appreciation of the permanent values preserved in the non-Christian systems. Much preliminary study of Confucianism, Hinduism, Buddhism, Mohammedanism, and of the Jews had been undertaken, and very thorough materials prepared, but it was the common agreement of the members of every country that Christianity has now to fight for its life on a new front, where from the cultured, scientific, hurrying, mechanical and pleasure-loving modern world God is being ushered out. The re-orienting of present-day life around its true centre, Christ, engaged the major time and attention of the meeting.

Religious Education.—The next most thoroughly discussed subject was religious education. A full year of study and discussion on both sides of the Atlantic and in other countries provided the materials, and the Findings as in the case of other subjects embody a rare blending of scientific care,—the hearty acceptance of the modern view of education as centering in the personality of the learner,—with a passionate and humble devotion to Jesus, His character, His way of life, and His method of teaching. There could be no possible anti-thesis between so-called educational and evangelistic work if this view were always kept clear. The need of religious elements in even public-school systems was agreed to, even by those delegates from the Continent and from America where tradition is dead against it, and even though in countries such as Japan it would mean a preponderatingly non-Christian religious influence. This is a subject on which much careful thinking must still be done, but it was felt that anything would be better than the present situation where a new generation is growing up with scarcely any knowledge or thought of God. Particular school problems, improvement in Sunday-school curricula, and other detailed matters were left to be worked out under the varying conditions of the different fields, but the principles for future growth are clearly defined.

Relations between the Older and Younger Churches.—This was next in point of emphasis placed upon it. The very adoption of this new terminology shows the changed point of view. At Edinburgh there were but twenty nationals out of three thousand delegates, whereas at Jerusalem they constituted more than a fourth of the total. Then there was not a single National Christian Council, and Christianity outside of Western countries was thought of in terms of missions, not churches. The new note of the whole discussion at

Jerusalem and of the Findings is that the church is the centre of the missionary movement. To be sure, no two countries today stand at the same point of development in church life, and thus no detailed specifications applicable to all could be arrived at, but in the principle of "the church first" will be found a solvent for most of the problems of administration, control, finance and other policy that confront us. The Japan Findings, which have throughout the idea that the mission as such should no longer have administrative functions, and that all missionaries should work in, through and under the Japanese church, show that church development here is in advance of most other fields. But the Jerusalem Meeting, too, came to the conclusion that of the present chain of sending church, mission board, mission, missionary and receiving church the only permanent and ultimate factors are the two churches themselves, interchanging their life with one another to mutual advantage. Every policy of the mission or church should have this aim in view. Missionaries in this sense of emissaries from church to church will be needed and welcomed not for a few years, but always.

Race Relations.—Bishop Uzaki was chairman of this commission, which dealt fearlessly and dispassionately, but in the sure conviction of a Christian solution, with this ominous and shameful problem of our times. The discussion was marked by little heat and no bitterness, but by a merciless presentation of facts and a close analysis of the "hot spots" in the world's racial friction, by concreteness and directness in the application of Christ's gospel to them, and by workable suggestions as to what Christians can do to help. Each tense situation had its frank study, whether Africa, where the phase is chiefly economic, or America and the negro, where it is social, or China and Korea and the Philippines, where it is largely political, or the Near East, where it is religious, or India and Oriental immigration in America and Australia, where it is mixed,—all were diagnosed and remedies recommended.

War.—Mention should be made of two matters that were not originally on the agenda, but which came up to the surface by force of the general opinion on them. One was the matter of the protection of missionaries and property with force by the government of a sending country. This practice has been the tool of an encroaching imperialism many times in the past, and is right now a live issue in China. The most enlightened Christian conscience now refuses to support it, and it was a measure of the tone of the Jerusalem Meet-

ing that an unequivocal repudiation of the whole thing was registered by an almost unanimous vote. The other matter, much more essential and far-reaching, was the question of war. It had no preliminary study, being scarcely mentioned in any of the published materials, and was given no place on the program of the meeting but by pressure of the common demand the committee agreed to present it in the form of a resolution. Other matters pushed it ahead, and not until late during the very last closing evening session did it come before the meeting. One reading showed that the statement did not have sufficient force or definiteness to satisfy the conference, and so at that eleventh hour the entire council went to work patiently putting teeth into a pronouncement repudiating this our common, corporate crime against God and man. One of the very highest peaks of the entire meeting was reached when men and women from all over the world—some of whom had seen distinguished service in the last war—pledged themselves and summoned “all who share in the world-wide Christian mission to unremitting prayer and effort to secure (a) The renunciation of war as an instrument of national policy, (b) The adoption of peaceful methods for the settlement of all international differences, and (c) The changing of those attitudes and practices which constitute the roots of war.”

The Humanizing of Industry.—There was no complacency as Professor Tawney introduced the subject of Industrialism. “The tragic course of industrialism is like a path through the desert marked by skeletons. While the western nations are trying to get it in hand, like an infection it runs to the unprotected parts of the earth. This is essentially a religious question, and if the church does not tackle it, no one will.” Mr. Grimshaw added: “Our chief exports to the weaker peoples are devastation, desolation and death. The church condones these evils.” This subject, however, is one on which the average member of the meeting, no matter how deep his contrition and sympathy, could not have the specific facts available for a technical treatment, and consequently there was very little general discussion. The Findings, however, represent perhaps as perfect a piece of workmanship as anything the meeting did. Limited strictly to industrialism in relation to colonizing or trading countries with undeveloped peoples, it moves through paragraph after paragraph relentlessly laying its hand on present wrongs, one by one, and pointing a way toward correction. One felt that if the

main outlines of this programme could only be practised in the Western countries, too, we would see a new heaven and a new earth.

Rural Work.—This subject was handled with thoroughness and with breadth of view. It was a shock to hear the unchallenged statement that a thousand million people living in villages and country are "not covered" by the Christian movement, and are not planned for. The solution offered begins with the goal of raising the entire rural civilization in its every aspect, and in every country. For with the possible exception of Northern Europe, reports from all over the world showed that the country dwellers are far behind the city in culture and opportunities. No welfare or specific church programme was offered, but a call was sounded to the churches and missions to give special attention to this vast range of human interest, and the broad lines of procedure were laid out.

Medical Work.—This theme, though not an object of preliminary study was given treatment by its separate commission, and had its Findings. The chief note is an appeal for a larger place for healing, not as a handmaid to evangelism, but in its own right as a spontaneous expression of Christian compassion and love. With passionate earnestness Dr. Frimodt-Muller pleaded for a restoring of the ministry of healing to the place it had in Jesus' life. The council sustained him, and recommended that churches and missions at home and abroad place still more emphasis on medical work.

Evangelism.—Although this was the subject for a Sunday evening session, at which time Mackay of South America, Linton of Persia, and Stanley Jones of India stirred heart and conscience with their searching messages, it was not treated as a separate theme with special Findings. The reason for this was that no one wished it to be thought of as merely a department of world-wide Christian effort, but rather as the spirit and heart of it all. Evangelism in its deepest sense is really the theme of all the Findings.

Organizational Matters.—The organization of the International Missionary Council was overhauled, and its relation to the national bodies newly defined. As re-organized its members are the constituent church and missionary councils, and its powers and duties only such as are committed to it by them. They elect representatives on its committee of forty, and in case of a full meeting of the council every five or ten years, say, it is they who choose the delegates. The present officers and staff were re-elected. The publication of the International review of Missions will be continued. In

this the editor, Mr. William Paton, is supported by an advisory board made up of members from the various councils. It was the hope of the Japan National Christian Council that the name "missionary" might be replaced by the word "Christian" in the title of the international organization, and thus correspond better with the increasingly democratic relations to the national bodies, but this was impracticable since in many of the western countries there are no general church federations, and in all cases the widest inter-church organizations are those promoting foreign missions. So the word "missionary" was retained with the explanation that it means "the work of the churches in all countries." It has been suggested that in the various countries a new word be coined in translation of the term "missionary" as used in this sense which will connote the expansive work of the church without the meaning of foreign missions.

The Home Base.—The delegates from the sending countries requested and obtained a special commission for the study of this particular problem, and brought in findings which clearly show a deep concern over the unsatisfactory and uncertain conditions of the missionary enterprise at the "home base." These urge more and better missionary education, more prayer, more specific training of leaders and enlisting of laymen, and particularly do they appeal to the younger churches to think through the question of the missionary, his place, need and work, and to make a frank statement to the older churches. The scarcity of laymen was the outstanding weakness of the Jerusalem Meeting. Of men not professionally associated with the missionary movement there could not have been more than a dozen, and of these scarcely three or four from English-speaking countries. To be sure the meeting was in a sense a council of specialists, and yet the absence of laymen was significant of the present situation in the sending churches. Since Edinburgh the science and practice of missions have made conspicuous progress, but the grip of missions on the average church member has definitely loosened. The imperative seems to have been lost in mists of questionings, and in preoccupation with other interests. In an atmosphere of apology and defense spontaneous missionary impulse lags, till even information can scarcely reach the layman in some denominations, and the processes of missionary education have all but broken down. The small space given the Jerusalem Meeting in church papers as compared with Lausanne, for instance, is an illustration of this. The work of this meeting was colossal, and it was superbly done, but its true accom-

plishment must still await the rough-and-ready verdict of the man in the pew, as to whether the findings shall ever go into practice or not.

CONCLUSION.—In summing up we may mention some of the prevailing notes characteristic of the meeting throughout.

It was centred in Christ. Commission after commission in its matured findings put aside its specific contribution to the subject until a full statement had been made concerning Christ and His relation or attitude to it. This sometimes occupied several pages, and even in the case of technical reports was determinative of the substance of the entire findings. In no case would the council reduce this element, and in one case sent back a report to have it added. This was entirely spontaneous and vital. Christ was always spoken of as alive, and as concretely directing the course of every specific task. His guidance through experience was assumed, and His complete ability to illuminate every dark corner of life and to solve every problem of modern civilization was an unquestioned assurance of the council from beginning to end. The Message was especially splendid in the pre-eminent place it gave to Christ and the God He revealed, but the other findings were not behind in their warm and noble pledges of love and devotion to Him.

A note of humility and contrition ran throughout the discussions and appears in all the findings. We have not been perfect, even as our Heavenly Father is perfect, either in our own lives or in our church practices, or in the usages of the modern society we are creating. And it is in our contacts with the backward peoples that our sins are most glaring and our sorrow most poignant. Even the missionary movement, unselfish as it is in purpose, often is encrusted with unlovely and un-Christlike accumulations of tradition and habit. None of this escaped the blazing scrutiny of the Christian conscience at Jerusalem. This relentless appraisal of ourselves and our work would have been extreme to the point of unwholesomeness had it not been for the constant sense of God's saving grace and love in Christ.

There was, too, a sense of regard for all values, personal or corporate, throughout the world. If there was one keynote to the whole meeting it was "respect for others." That word respect seems an anti-climax of tepid, measured judgment when compared with the burning emotions of the foreign missions of decades gone by. But no Christian enterprise can command men today without it. In reality it is thoroughly revolutionary. It would tear society to pieces

and wreck our present international system if it were given a chance at them. But out of the wreck would emerge the first Christian society ever yet founded on this earth. The missions of the past was founded on pity; that of the future must be based on respect if it is to survive. A reading of the findings will show how completely this spirit permeates every one of them.

I venture to believe that on these three tones, if the churches will accept them, can be modulated the whole harmony of world-wide Christianity in the future. The superiority complex must go, with all its destructive and pugnacious effects; a motive of respect must take the place of pity as a basis for loving service, and in and through it all must flow a surging tide of experienced trust and fellowship with Christ "who is the revelation of what God is and of what man in Him may become."

CHARLES WHEELER IGLEHART.

The Problems of the Jerusalem Conference and Their Solution

AS is fitting, difficult problems have been accompanied by great accomplishments. The road leading to the Cross of Christ in Jerusalem has 14 "stations" in memory of His Passion. In the history of Christianity we see the traces of the march over many difficult places. The great task of evangelizing the world ought, indeed, to be accomplished only by great travail. In the case of the apostles in ancient times were "bonds and afflictions." They were the "elders who passed through the persecutions."

In the work of world-evangelism of today, "bonds and afflictions" wait for us. At the Jerusalem conference we surely had many difficult problems. We had not gathered to consider easy problems, but the most difficult ones. Dr. Mott is, indeed, the man who knows most clearly about the difficult aspects of the Conference. He it was who experienced the many difficulties during the past two years in preparation for this meeting. At the opening service he said: "Though we should descend from the mount of Olives on April 9, without having passed any resolutions, if we can carry away with us spiritual unity and sympathy, we shall have achieved success and satisfaction." From the beginning it was expected that it would be difficult to get unity on the topics under discussion, because the conference was composed of various delegates with different opinions and interests.

All the delegates expected considerable difficulties, but they faced them directly and courageously. They had faith in God and confidence in their brethren. They believed in the power of the cross of Christ, and that all difficulties could be solved in Him. For He is the Way, the Truth, and the Life.

There were six important problems which were related to or discussed at the conference:—

1. **The Election of Delegates.**—As to the election of delegates there were considerable difficulties in every country, though in different degrees. Should the delegates be elected from countries? From denominations? Or from missions in denominations? On what basis should an international conference on evangelism be constituted? On

these points there were uncertainties. It was well known that the Edinburgh conference of nineteen years ago was constituted from the missions. And the subsequent international meetings were constituted on the same basis as the Edinburgh conference. But the time was fulfilled when it was felt necessary to transform the organization.

The International Missionary Council requested the National Missionary Councils (differing from the Federation of Churches) to elect the delegates from Europe and America, and asked the National Christian Councils to elect the delegates from other lands to the Jerusalem conference. These delegates formed the constituents of the Missionary Conference at Jerusalem and on them the International Missionary Council of the future is to be based.

As for the qualification of delegates from missionary lands, a condition was that more than two-thirds of them should be native, and they should be comparatively young men who can use English and who can return to their countries soon after the conference. Though all the conditions were reasonable, when the elections came to be made, there were many difficulties in all countries, occidental and oriental. But apart from the method of election, when all were together in Jerusalem, the delegates stood firm in the belief that "we were elected by God, and were called by Him, the Creator of Heaven and earth," as Dr. Mott said.

2. The Denominational Problem.—The conference was not the representative organ of church denominations, nor was there any occasion for denominational interference. But in some respects unity was achieved in high and deep places, transcending denominationalism, when those of different denominations gathered together, prayed, praised, and worshipped God. It was the common opinion of the conference that more denominations were not needed in the mission field. Indeed, we saw directly the most shameful aspect of denominationalism in the city of Jerusalem. It must be said that the useless and erroneous divisions of denominationalism break the body of Christ. And it was a regretful matter among many people that all of the delegates of the conference could not have partaken of the Lord's Supper in the sessions. Also it could not be done at Edinburgh. It was wise not to try to do what was impossible. To have had the Sacrament in separate groups would have made the divisions felt the more keenly, and such a service would seem unworthy of the

Sacrament. But it was very pleasant to hear that the Presbyterians and Episcopalians are going to have councils for the purpose of unity.

3. The Christian Message.—This was the first task for study. It was not only I who observed to how great an extent the conservative and liberal theological groups could agree as to the essential Christian message. But as I expected, in the group-meetings considering "The Christian Message to Buddhism," "The Christian Message to Hinduism," "The Christian Message to Mohammedanism," there was a wide gulf between the opinions of delegates as to such problems as "Is Christianity a religion among many religions?" "What contribution can other religions have for Christianity?" "Is there any great value in other religions?" "If they have value, how shall we get it?" The delegates from Germany and Holland stressed these problems, and maintained firmly from the beginning the standpoint of orthodox, evangelical theology; it was reported that they had had some understanding with Dr. Mott before the session. So the final result was to include the declaration of Lausanne. The convention as a whole recognized the other religions and expressed good will for them, but agreed to concentrate thoroughly on Christ and His Cross as being the fundamental Christian message.

4. The Relation between the Old and the New Churches.—The churches which send missionaries and the churches which receive them have relations only through missionaries now. The delegates exchanged their frank opinions concerning such practical problems as direct negotiation between mission board and church where missionaries are sent; the transfer of mission funds from missionaries to the church where missionaries are dispatched; the transfer of the membership of missionaries to the church where missionaries are sent; the transfer of the right of administration of the churches to the field. But as these matters vary in different localities, and as the degrees of development of the churches differ, it was clear that it was impossible to treat all fields in the same way.

5. Religious Education.—Religion and education are inseparable. Religion without education ends in a fanatical and intoxicated religion. And education without a religious basis develops nothing but a mechanical, materialistic, and secular view of life.

I shall quote in substance Professor Weigle's words: "As the nation performs educational tasks, it hesitates to engage in religious education. In a nation where religion is free, it is impossible to conduct religious education in the official and public schools, because

people have bitter disagreements over their beliefs. In spite of the fact that religion is the highest, deepest, and best of life, yet the best part of education is being left a blank. At the present time, uniform, mechanical, and formal education is becoming wide-spread due to its favour with the state. To expect religious education in the official and public schools is as likely as to try to get fish from a tree. Hence the message of the private school with religious faith is very important." As opposed to this, the Bishop of Salisbury said, "The nation must teach through all its educational organization, the religion which the nation regards as right. Education without religion is like the body without spirit. Any kind of religion is far better than no religion. Other religions will become the entrance to Christianity." It is certainly true that there is some truth in the opinion of the Bishop of Salisbury, but delegates from Persia, Turkey, Egypt, South America, North America, and Japan objected that this idea carries great danger.

The conclusions accepted were: (1) All religious schools should be granted freedom, necessary privileges, and status. (2) Let the official and public schools establish classes of religious education under religious teachers whom the parents and guardians of the pupils wish to have, and let these classes be elective.

6. The Racial Problem.—As the conference was a gathering of various kinds of people such as those from administrating countries, administered countries, colonizing countries, colonized countries, the white, the black, the yellow races, it is not difficult to imagine that many conflicting opinions were expressed. They were found everywhere. "Racial Self-government," "Racial intermarriage," "Right of Citizenship," "Limitation of Immigration,"—all of these problems are important. And these are difficult problems which the great statesmen are not able to solve. At Jerusalem they were discussed frankly and at length. The exchange of questions between India and England, the Philippines and America, Korea and Japan, between the black and the white in America, between Japan and America, was conducted on a genuine Christian basis. In no other place could men have gathered for such reflection in brotherly love, to teach and to be taught, and to talk in a friendly, humble, and peaceful way. We felt the overflowing of the Spirit, that the heaven is God's, the earth is God's, and that we are the faithful co-workers in the realisation of the Kingdom of God.

Though all of the above mentioned problems contained more or less difficulties, the gathering of such sincere and earnest servants of the Lord as Dr. Mott and the other delegates, strengthened the belief that all were carried on by God's will. The statement of Stanley Jones at the close, "The Holy Spirit will heal all of the discords of this meeting" showed most clearly the heart of all members. As the conference was held during Passion Week and Easter, and on the Mount of Olives, near Gesthemane and Golgotha, the mind of the people was naturally bound to Christ on all problems, and was led to find all its solutions in the Cross.

SENJI TSURU.

Christianity and Industrial Problems

WHY do I go to Jerusalem? was a question that I have kept asking for a year and half ever since I was appointed to be one of the delegates to the International Missionary Council at Jerusalem. The answer was quite simple. I must see the Industrial Problems from the Christian point of view. Let me explain it a little more fully. I am engaged in the work of the Woman's Christian Temperance Union, especially in the department of the abolition of licensed vice. For full twelve years I have been working for it, heart and soul in it I may say. And in this work I always approached the problem from the moral and spiritual point, and for many years I was met by an obstacle quite impenetrable always lying at the bottom of the problem. And that fact was "poverty." The question of "poverty" glared at me and challenged all my efforts.

Unconsciously, therefore, I was turning my eyes to the burning questions of industry and of labour movements which are rising with such rapidity in our country, and was painfully trying to feel my way out. In my sheer perplexity I often turned for guidance to the church leaders, but to my disappointment the church in general was so absorbed in their self-support and self-government struggle, the real struggle for existence it seemed to be, that no spare hand nor mind to guide me existed.

Just at that time the Jerusalem Conference was announced, and in its most selected seven problems, one was to deal with the problem of Christianity and Industry. I felt as though I had seen a light in darkness, so ever since I was praying in my heart if it was God's will that I may be led to attend this conference and get a key to the solution of the problem. The days passed and months also, and finally things turned out so that my coming was made possible. When it was finally settled, which was only half a year ago, it was with my heart-felt gratitude and expectation.

What have I seen in Jerusalem? Everyone might have his or her unique answer to make, but as for me I have seen first of all Jerusalem, the age ridden, historical, sacred scene of Jerusalem, and the Mount of Olives rising from the valley of Kidron and Gethsemane, looking down upon the city of Jerusalem, in itself so free, so wide, so beautiful,

strewn with olive trees and hundreds and thousands of wild flowers. Taken away from one's daily life and surroundings, and set within this beautiful historical setting, the fact itself was quite fascinating.

There were representatives from fifty-one countries, all chosen with the utmost care, and there were also experts specially invited for the occasion—together with all the workers and staff, 240 in all. People from six continents, and races from black to white, English, Scotch, Germans, French, Canadians, Americans, Indians, Chinese, Japanese, South Africans, Abyssinians, people from Brazil and Chile, etc.

The conference was opened on the 24th of March. The evening session at eight was the opening one, presided over by Dr. Mott. During the first six days seven problems were brought up; one in each session in the open forum. Everybody was free to give his or her opinion within the seven minutes limit. Industry was assigned to Thursday. In the afternoon, every member was in a sub-committee, so the problem was studied from various points of view.

The department of Industry was led by Bishop McConnell of Pittsburg, and Miss Dingman, International Secretary of the Y.W.C.A., as its secretary. There were also experts such as Mr. Grimshaw of Geneva, from the International Labour Office and also Dr. Tawney of London, lecturer on economics. After the first week all the delegates were invigorated by the Saturday and Sunday happy pilgrimages and out-of-door services, and the work was again started from the next week.

Each one of the seven committees was required to present its findings to the general conference, and all the findings were read in full before all the delegates and were discussed to our hearts' content. The draft on industry was ready first of all and was reported on the morning of Tuesday. The discussion lasted about an hour and a half, and it was accepted in substance with the proposed amendments which were put into the hands of the drafting committee.

What have I got in the findings? This would be better answered if I gave the draft in its original form, so in part I will take that plan, but as it is quite a long one covering full ten pages which is almost the limit of my report I will give the points first and in the concrete proposals I will use the draft as it is.

When the drafting committee was selected, all the materials were submitted to them; special tracts written for the occasion, findings from Japan, China, Korea, India, South Africa, etc. They had to work

with these materials and the discussions in the open forum as their basis. The chief writing was done by Dr. Tawney. It was brought up to the subcommittee and afterwards to the whole conference.

The draft was composed of four main parts.

1. Expounding the Central Teachings of Christ in reference to Industry.
2. Proposals made in the name of the International Missionary Council.
3. The Future Plan to deal with the Problem.
4. Conclusion.

The first brings out Christ's teachings in three distinct lines. Christ Himself came as a labouring man, and most of His apostles were chosen from the labouring classes, and His teachings contained not only the messages to the individual soul, but also to the social organizations and economic relations in which individuals lived. And it proceeded to describe:

- (1) The Sanctity of Personality.
- (2) Christ's Teaching of Brotherhood.
- (3) Christ's Teaching as to Corporate Responsibility.

And at the end of the first part it makes a definite confession as to the failure of Christian churches so far, that they did not take responsibility in this field of human relationships.

It reads as follows:

"We acknowledge with shame and regret that churches everywhere have not been so sensitive of these aspects of the Christian Message as would have been necessary - - - -"

This change of attitude of the Christian Church was to my mind, one of the most striking things in the dealing with this problem, for it seemed almost a question of degree that all the churches of the world shared in this confession.

The second is the concrete proposal so I will present the whole draft, so that the main current may be fully grasped.

Part II

I. The International Missionary Council has considered the danger to the maintenance of Christian moral and social standards arising from the penetration of western economic civilization into countries which have been hitherto little affected by it. Experience shows that the problems presented by such penetration affect directly and ultimately the missionary enterprise, and, unless treated in the

spirit of Christian wisdom, present grave obstacles to the progress of Christianity among the peoples concerned. It has been especially impressed by the following points:

(a) The problems presented by the investment of capital in undeveloped areas, and the necessity of securing that it takes place on terms compatible with the welfare and progress of indigenous peoples.

(b) The necessity, in developing the natural resources of such areas, of both protecting indigenous peoples and securing the utilization of their resources for the service of the world as a whole, on terms compatible with such peoples' welfare.

(c) The obligation resting on the Governments of the economically more advanced countries to secure that economically less developed peoples are protected against economic and social injustice, and share fully and equitably in the fruits of economic progress.

(d) The vital importance of securing that the political and economic action of different nations interested in economic expansion does not continue to produce the friction between such nations as has hitherto accompanied it.

II. With a view to meeting the problems thus presented, the Council would suggest that the following points should be borne in mind:

(1) The investment of capital in undeveloped areas.

(a) Public loans made for the development of industrially undeveloped areas, are so fraught with the possibility of international misunderstandings and of dangerous combinations between exploiting groups in lending and borrowing countries that such loans should be made only with the knowledge and approval of a properly constituted international authority and subject to such conditions as it may prescribe. Where such authority does not exist or is not recognized, earnest consideration should be given to the establishment of other safeguards which may serve the same purpose.

(b) Private investments should in no case carry with them rights of political control over the country in which the investment is made and in no case should the political power of the government of the investing country be used to secure the right of making loans and of obtaining concessions and other special privileges for its nationals.

(c) The development of the economic resources of backward countries should as far as possible be entrusted to undertakings of a public utility character which have regard not merely to economic profit but to social considerations, in the government of which the people of the country concerned should be adequately represented.

(d) Christian bodies should watch carefully proposals to make loans in economically less developed countries, and should be prepared to make representations on the subject through the machinery suggested below in Part III, to the Governments of their respective nations.

(2) The development of the economic resources of backward areas.

It is desirable that the natural resources of undeveloped countries should be developed, but it is of vital importance:

(a) That economic development should not be accelerated in such a way as to prevent due attention from being paid to the problems created by changing social conditions, or as to injure the social welfare of the population affected by it.

(b) The welfare of the indigenous populations must be the primary consideration and the practice of alienating land to foreigners without regard to the rights and needs of the peoples of the areas concerned is to be strongly condemned.

(c) The utmost care should be taken to prevent the social institutions which preserve the stamina of native peoples from being undermined before they can be replaced by other safeguards.

(d) The revenue of the country should be applied primarily to the development of services such as health and education designed to promote the welfare of the indigenous peoples.

III. Protection against economic and social injustice.

It is essential that Governments concerned with undeveloped areas should apply to them the knowledge gained by a century of experience of the measures needed to prevent economic and social injustice, and in particular that they should:

(a) stop at once, excepting in cases of immediate and unforeseen national emergency, the practice of employing forced labour either by public authorities or by private individuals.

(b) ensure that contracts of labour entered upon by workers of primitive races should be fully understood by them, should be

voluntarily entered upon, and should be subject to the approval of the administrative authorities, particularly in regard to their stipulations concerning

- (1) the length of the contract, which should not be such as to endanger the home life of the workers;
- (2) provision for the return of the worker to his home, at intervals where possible, and at the expiration of his contract;
- (3) the general conditions under which the labour is to be carried out, including wages, housing, food and clothing;
- (4) medical and social equipment of the workplace.

Where workers are imported from abroad, in addition to the matters mentioned above, especial care should be taken to ensure that the workers are adequately safeguarded during their journeys, and that their return to their homes at the expiration of their contracts, if they wish, should be fully guaranteed.

The practice of prescribing that breaches of labour contracts on the part of workers are to be dealt with as criminal offences is to be condemned as incompatible with modern ideas of justice.

When workers are imported from abroad due provision should be made whenever possible that they should be accompanied by their wives for the establishment of the married people.

(c) introduce the legislative provisions necessary to maintain and advance the standard of life of workers in industry; in particular

- (1) to limit the working hours; and secure not less than one day in seven for all workers;
- (2) to establish a legally enforceable minimum wage;
- (3) to ensure proper standards of health and of safety in working conditions;
- (4) to bring about the progressive elimination of child labour;
- (5) to ensure that the conditions of women's labour are not such as to imperil their health and the future of the race;
- (6) to ensure that those workers partially or wholly disabled by accident or sickness arising out of the conditions of their employment are adequately provided for;
- (7) to establish a system of inspection competent to supervise the application of such legislation and to ensure its efficiency.

It may be recalled that on all these matters, the governing principles have received the sanction of the nations of the world through the Conferences of the International Labour Organization, and that the approved methods of bringing them into operation may be studied in the Conventions and Recommendations adopted by that organization.

(d) establish freedom of combination for employers and employed alike.

(e) develop the social services of education, public health, and housing, and take steps to create an environment favourable to a healthy and self-respecting life.

(f) remove all restrictions which have as their effect to impose special economic disabilities on indigenous workers for the economic advantage of other classes of workers and capitalists, by excluding the former from particular employments, by limiting their access to land, by restricting their right of meeting and free speech, and by interfering with their freedom of movement.

IV. Avoidance of friction between nations engaged in economic expansion.

Experience shows that among the most prolific causes of friction among nations has been the rivalry of competing imperialisms to secure preferential access to sources of raw materials, markets and opportunities of investment in the still undeveloped regions of the world. It is of vital importance to the future of civilization that this rivalry, ruinous alike to the nations engaged in it and to the indigenous populations, should be brought under control. Such control can be established only by the action of an international authority, which can do impartial justice to the claims of all nations. The International Missionary Council looks forward, therefore, to such an extension of the activities of the League of Nations and of the International Labour Organization as may result in the creation of an international code defining the mutual relations between the various powers interested in colonial expansion, and the indigenous populations affected by it. It regards the economic functions of the League in relation to such matters as loans, concessions, labour and tariff policy and communications as among the most important branches of its work, and desires to see them extended as widely and rapidly as possible.

When I read through this part of the draft, I felt the problem had grown dazzlingly too big, but when I considered the scope and field of the International Missionary Council I could quite clearly see the points. The sending countries such as in Europe and America, here are standing boldly, quite naked, before the tribunal of the whole world, and are submitting themselves both judging and to be judged. Christian churches in those sending countries very often must fight their economic and political issues at home in order to work out Christ's teachings in their Missionary fields. It is nothing but necessity for them to deal with the industrial and economic problems chiefly from the international point of view. As Japanese delegates, we, too, could not feel quite free from submitting ourselves to this tribunal in our dealings with our neighbouring places.

The third speaks out clearly for the Future Plan. To express it in one word, the necessity of establishing a permanent bureau for investigation, in order to prepare all the churches and workers throughout the world to deal with the problems competently. Industrialism is the most gigantic and complicated machine in the modern world, and to meet it one must be adequately equipped for it, if not it is like casting an egg against a rock. No use at all. As the result of this Conference, if this resolution is carried out to its fulfilment it will be worth all the trouble. The Central Investigation Bureau with all its staff, and up-to-date equipments, working with the branch offices throughout the world, together with the established agencies such as the International Labour Office of Geneva, will work out a worthy plan in future.

The fourth as the conclusion of the whole thing emphasizes Part 1 and proclaims strongly the establishment of Social Justice as a part of Christ's cardinal teachings.

Looking back over the whole conference, and having listened to the world-wide delegation, I have come to the conclusion that this Industrialism is a new problem for the churches everywhere. The difference is only in degree. We must all repent and make up our minds anew, and we all should take up His cross and follow Him in this new line of human relationships.

O. KUBUSHIRO.

The Christian Message (in Relation to Non-Christian Systems)

I

Probably the greatest achievement of the Jerusalem Conference was the statement as to the Christian Message. When the Bishop of Manchester had finished the reading of this document a hush fell over the audience, for all knew, as one has put it, that "God had given the Council a restatement of the Gospel in terms rooted in reality, emerging from a profound and coherent theology, and vibrating and real for the new generation."

This remarkable document is too long to quote here in full and we can only give a brief account of the way it was formulated and a few extracts to show the spirit of this message to the world. Though it is the most important statement adopted by the Jerusalem Council it caused no debate on the floor and was received by all alike as a splendid setting forth of the things we as Christians believe and seek to achieve.

When it is remembered that this gathering on the Mount of Olives represented our world-wide Protestant Christianity with delegates from fifty-one different countries and of many races the unanimity with which it was received bears testimony to the fact that in Christ Jesus all differences of age, race, colour and civilizations can be transcended. Those of us who had a share in formulating the document during those long afternoons and evenings know that it was the creation of a truly representative group—Europeans, Americans, Asiatics and men from the uttermost parts of the earth. It is therefore not a document of merely Western Christianity but rather one that represents world-wide Christianity.

During the opening days of the Conference it seemed doubtful to many of us as to whether such a gathering of Christians from the ends of the earth could come to any agreement on this important subject, if any statement were to be formulated in anything but platitudinous generalities. And yet we knew that unless we could agree among ourselves and say things in a new and vital way that would

mean something to this generation, our coming together on Olivet would have been in vain.

The following were a few of the chief difficulties:

First was the fact that Christians for several generations have been afraid to discuss frankly with one another what they really believe about the great essentials of their faith. If Christians in the same country cannot agree in such matters, how much more difficult would it be to agree when such a wide variety of Christians should attempt this! But as we sat there on the Mount of Olives in sight of the Garden of Gethsemane, many of the things that have separated Christians simply fell away and Christ Jesus was clearly seen to be greater than men's divisive theologies about Him. The very fact that we came together from such differing backgrounds and environments made our common heritage in Christ stand forth with such a clearness that it was easy to agree on the real essentials of our Christian message.

A second difficulty was one created in a measure by some of the pre-Conference pamphlets and discussions. It was felt, especially by the North European delegates, that these official pamphlets, issued as a preparation for our discussions as to the relation between Christianity and non-Christian systems, revealed a tendency towards a dangerous religious syncretism. Some felt that the modern Christian movement, in its contact with the non-Christian systems of the world, is in real danger of fading out into a message of mere "good-will" which adapts itself too easily to what men want rather than concerning itself with what men really need.

Another aspect of this same situation was expressed by many of the North American delegates when they pointed out that our whole missionary movement is endangered today, especially among College and University students, by the fact that many have the impression that the non-Christian religions of the East are as suitable to meet the spiritual needs of their adherents as Christianity to meet the needs of the West.

It is a striking fact that the delegates from the Orient, both missionaries and nationals, while having a high appreciation of the good in Oriental religions and cultures, were nevertheless positive in their conviction that only Christ can adequately meet the spiritual needs of the East. Especially clear on this point was the testimony from the women of the East who with one accord said that the old religions have done little or nothing for womankind and that their

hope lay in Christ and in Him alone. And that testimony means that also childhood and the home, as we understand these words, depend on Christ for their true realization.

A further main difficulty that had to be transcended was the inevitable injection into all discussion of the present political situation in the Far East, especially that of China and India. It was difficult at first for our Eastern brethren to believe in the absolute sincerity of us Western Christians and on the other hand was it equally difficult for us Westerners to be fully sympathetic with the ambitions of some of our Eastern brethren. But before the first week was at an end all realized as never before that our Christian task is a common task and that Christ belong to all alike and requires real brotherhood of those who would follow him.

But the thing that sobered every delegate who attempted to see afresh the essentials of the Christian message was the fact that the outstanding difficulty today is the indifference to all religions values among an ever-increasing number of peoples in all lands. Our present day "Secularism," more than anything else, forces us Christians to think in terms that are really vital and that can mean something to our modern world. So our statement takes less notice of the non-Christian systems than might have been expected and addresses itself rather to men as individuals and not as adherents of other systems of faith.

II

The Findings on this subject of the Christian Message in Relation to non-Christian Systems, as we said above, are too long to quote here in full and so we can give only certain extracts.

In the opening paragraphs are set forth some of the salient features of the present world-wide situation. First is stressed the sense of insecurity and instability in spiritual matters which is so characteristic of our day and generation. "A new relativism struggles to enthrone itself in human thought.

"Along with this is found the existence of world-wide suffering and pain, which expresses itself partly in a despair of all higher values, partly in a tragically earnest quest for a new basis for life and thought, in the birth-pangs of rising nationalism, in the ever keener consciousness of race and class oppression.

"Amid widespread indifference and immersion in material concerns, we also find everywhere, now in noble forms and now in license or extravagance, a great yearning, especially among the youth of the

world, for the full and untrammelled expression of personality, for spiritual leadership and authority, for reality in religion, for social justice, for human brotherhood, for international peace.

"In this world, bewildered and groping for its way, Jesus Christ has drawn to Himself the attention and admiration of mankind as never before. He stands before men as plainly greater than Western civilization, greater than the Christianity that the world has come to know. Many who have not hitherto been won to His Church yet find in Him their hero and their ideal. Within His Church there is a widespread desire for unity centred in His Person."

In the second main division of the Findings we have a statement of the essentials of the Christian Message as such. The opening paragraph affirms that "Our message is Jesus Christ. He is the revelation of what God is and of what man may be. . . . In Him we find God incarnate, the final, yet ever-unfolding, revelation of God in whom we live and move and have our being."

"We hold that through all that happens, in light and in darkness, God is working, ruling and over-ruling. Jesus Christ, in His life and more especially through His death, has disclosed to us the Father, the Supreme Reality, as Almighty Love."

"We affirm that God, as Jesus Christ has revealed Him, requires all His children, under all circumstances, at all times, and in all human relationships, to live in love and righteousness for His glory."

The major portion of this section on the Message is constituted by the incorporation of the statement drawn up last year by the Lausanne Conference, which is a brief affirmation of the great Christian essentials. The closing paragraph of this reads as follows: "Sympathizing with the anguish of our generation, with its longing for intellectual sincerity, social justice and spiritual inspiration, the Church in the eternal Gospel meets the needs and fulfils the God-given aspirations of the modern world. Consequently, as in the past so also in the present, the Gospel is the only way of salvation. Thus, through His Church, the living Christ still says to men, 'Come unto me! . . . He that followeth me shall not walk in darkness, but shall have the light of life!'"

In the third main division of the Findings the Missionary Motive is discussed. First certain motives are repudiated as being unworthy. Here are listed such motives as would bind up the missionary enterprise with ulterior motives of governments, big business, or the Western Civilization Motive. Also Western religious imperialism is re-

pudiated. "We ardently desire that the younger churches express the Gospel through their own genius and through forms suitable to their racial heritage. We do not desire to lord it over the personal or collective faiths of others."

"Our true and compelling motive lies in the very nature of the God to whom we have given our hearts. Since He is love, His very nature is to share. Christ is the expression in time of the eternal self-giving of the Father. Coming into fellowship with Christ we find in ourselves an over-mastering impulse to share Him with others. He has become life to us. We would share that life."

"We have a pattern in our minds as to what form that life should take. We believe in a Christ-like world. We know nothing better, we can be content with nothing less. We do not go to the nations, called non-Christian, because they are the worst of the world and they alone are in need—we go because they are a part of the world and share with us the same human need—the need of redemption from ourselves and from sin, the need to have life complete and abundant and to be re-made after this pattern of Christlikeness. We desire a world in which Christ will not be crucified but where His Spirit will reign. Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more."

The fourth main division deals with the Spirit of the Christian enterprise which spirit must be one of humility, penitence and love. Confession is made of the many failures on the part of Christians to live up to their high professions. But the statement also maintains that, after all, Christianity has on the whole made a better world and signs are noted which indicates that there is ground for a better future. "There is a growing sensitiveness of conscience with regard to war and the conditions that may lead up to it. We call on all Christian people to be ready for pioneering thought and action in the name of Christ. Too often the Church has adopted new truth, or new goals for enterprise only when the danger attached to them is over. There is risk in rashness; but there is also possible an excessive caution by which because His Church hangs back, the glory of new truth or enterprise which rightly belongs to Christ is in men's thoughts denied Him."

In the fifth division there is "a Call to the World," and first to the Christians of the world. "To all the Churches of Christ we call that they stand firmly upon the rock of Christian conviction and whole-heartedly accept its missionary obligations."

"It is only by 'living Christ' among men that we may most effectively lift Him up before them. The spirit that returns love for hate, and overcomes evil with good, must be evidently present in those who would be witnesses for Christ. They are also bound to exert all their influence to secure that the social, international and inter-racial relationships in the midst of which their work is done, are subordinate to and expressive of His Spirit....."

"Further, we call on Christians throughout the world who are trained in science, art, and philosophy to devote their talents to the working out of that Christian view of the life and the world which we sorely need to secure us against instability, bewilderment and extravagance....."

"To non-Christians also we make our call. We rejoice to think that just because in Jesus Christ the light which lighteneth every man shone forth in its full splendour, we find rays of that same light where He is unknown or even is rejected. We welcome every noble quality in non-Christian persons or systems as further proof that the Father, who sent His Son into the world, has nowhere left himself without witness.

Thus: merely to give illustration, and making no attempt to estimate the spiritual value of other religions to their adherents, we recognize as part of the one truth, that sense of the majesty of God, and the consequent reverence in worship, which are conspicuous in Islam the deep sympathy for the world's sorrow and the unselfish search for the way of escape, which are at the heart of Buddhism; the desire for contact with ultimate Reality conceived as spiritual which is prominent in Hinduism; the belief in a moral order of the universe and consequent insistence on moral conduct which are inculcated by Confucianism; the disinterested pursuit of truth and human welfare which are often found in those who stand for secular civilization but do not accept Christ as their Lord and Saviour.

"Especially do we make our call to the Jewish People, from whose Scriptures we have learnt, and 'of whom is Christ as concerning the flesh,' that with open heart they turn to that Lord in whom is fulfilled the hope of their nation, its prophetic message and its zeal for holiness. And we call upon our fellow Christians in all lands to show to Jews that loving kindness that has too seldom been shown toward them.

"We call on the followers of non-Christian religions to join with us in the study of Jesus Christ, His place in the life of the world, and

His power to satisfy the human heart; to hold fast to faith in the unseen and eternal in face of the growing materialism of the world; to co-operate with us against all the evils of secularism; to respect freedom of conscience so that men may confess Christ without separation from home and friends; and to discern that all the good of which men have conceived is fulfilled and secured in Christ.

"Christianity is not a Western Religion, nor is it yet effectively accepted by the Western world as a whole. Christ belongs to the peoples of Africa and Asia as much as to the European and American. We call all men to equal fellowship in Him. But to come to Him is always self-surrender. We must not come in the pride of national heritage or religious tradition. He who would enter the Kingdom of God must become as a little child, though in that Kingdom are all the treasures of man's aspirations consecrated and harmonized. Just because Christ is the self-disclosure of the One God, all human aspirations are towards Him. He is the desire of all the Nations; but He is always more, and other than they had desired before they learnt Him.

"But we would insist that when the Gospel of the Love of God comes home with power to the human heart, it speaks to each man, not as Moslem or as Buddhist, or as an adherent of any system, but just as man. And while we rightly study other religions in order to approach men wisely, yet at the last we speak as men to men, inviting them to share with us the pardon and the life that we have found in Christ."

Then follows a call to those who, though not religiously inclined, nevertheless help in the promotion of the good things of life. This reads in part as follows: "We claim for Christ the labours of scientists and artists. We recognize their service to His cause in dispersing the darkness of ignorance, superstition and vulgarity. We appreciate also the noble elements that are found in nationalist movements and in patriotism; the loyalty, the self-devotion, the idealism, which love of country can inspire. But even these may lead to strife and bitterness and narrowness of outlook if they are not dedicated to Christ; in His universal Kingdom of Love all nations are by right provinces, and fulfil their own true destiny only in His service.....

...."Confronted by international relations that constantly flout Christ's law of love, there is laid on all who bear His name the solemn obligation to labour unceasingly for a new world order in which justice

shall be secured for all peoples, and every occasion for war or threat of war be removed.

"Such changes can only be brought about through an unreserved acceptance of Christ's way of love, and by the courageous and sacrificial living that it demands."

The concluding paragraphs of these Findings on the Christian Message we quote in full.

"In our conference together we have seen more clearly the fulness and sufficiency of the Gospel and our own need of the salvation of Christ. The enlarging thoughts of the generation find the Gospel and the Saviour ever richer and greater than men had known.

"This deepened assurance of the adequacy and universality of the Gospel, however, is not enough. More effective ways must be found for its proclamation, not to systems of opinions only, but to human beings, to men and women for whom Christ died. The most thorough and convincing intellectual statement of Christianity is necessary, but such statements cannot suffice. The Gospel must be expressed also in simplicity and love, and offered to men's hearts and minds by word and deed and life, by righteousness and loving kindness, by justice, sympathy and compassion, by ministry to human needs and the deep want of the world.

"As together, Christians of all lands, we have surveyed the world and the needs of men, we are convinced of the urgent necessity for a great increase in the Christian forces in all countries, and for a still fuller measure of co-operation between the churches of all nations in more speedily laying the claim of Christ upon all the unoccupied areas of the world and of human life.

"We are persuaded that we and all Christian people must seek a more heroic practice of the Gospel. It cannot be that our present complacency and moderation are a faithful expression of the mind of Christ, and of the meaning of His Cross and resurrection in the midst of the wrong and want and sin of our modern world. As we contemplate the work which Christ has laid upon His Church, we who are met here on the Mount of Olives, in sight of Calvary, would take up for ourselves and summon those from whom we come, and to whom we return, to take up with us the Cross of Christ, and all that for which it stands, and to go forth into the world to live in the fellowship of His sufferings and by the power of His resurrection."

A. K. REISCHAUER.

Relation Between Older and Younger Churches

1. Introduction.

IT was a rare privilege and honour to be one of the delegates from Japan to attend the great International Missionary Council in Jerusalem. I went there to learn, feeling my inadequacy of representing the Japanese Church and I was more than satisfied with my desire, although I could contribute so little to the Council. As my duty now is to relate the inside story of the section or commission of "Relation between Older and Younger Churches," and as I know that the general atmosphere and other interests will be reported by other delegates, I shall try at once to write my own impression of this subject.

When the main topics of discussion of the Council were announced, I thought that the most important one which had the greatest practical effect upon the Churches generally was this one, and at the same time I thought there would be more difference of opinion on this than on any other. But when the commission met for the first time, I found on the contrary there was a rather unified opinion and felt that we could draft a finding without difficulty. The strongest emphasis during the discussion was laid on the point that we have not finished the great work of the evangelization of the world but we have just begun and our duty for the world is heavier than ever. As in the beginning of our finding it is said: "We, representatives of both older and younger churches, are deeply conscious of the fact that more than half the world has no knowledge of Him who is the Light and Life of men, and that even among those who have had the opportunity to know Him, He is only imperfectly understood and followed." This spirit of eager service to the unoccupied fields dominated the whole discussion.

2. What is an Indigenous Church?

"A Church, deeply rooted in God through Jesus Christ, an integral part of the Church Universal may be said to be indigenous:

(a) When its interpretation of Christ and its expression in worship and service, and in art and architecture, incorporate the worthy characteristics of the people, conserving at the same time the heritage of the Church in all lands and in all ages.

(b) When through it, the Spirit of Jesus Christ penetrates all phases of life, bringing to His Service all the potentialities of both men and women.

(c) When it actively shares its life with the nation in which it finds itself.

(d) When it is alert to the problems of the times and, as a spiritual force in the community, courageously and sympathetically makes its contribution to their solution.

(e) When it is kindled with the missionary spirit."

Here the self-propagating, growing church with missionary spirit was more emphasized than the mechanism, administration or financial strength. Again, there was more than once remarked that the indigenous church which is too nationalistic to isolate itself from the rest of the churches of the world was worse than the weak denominational church which has world's relationship. Bishop Temple in the course of his speech made it clear as to this point. The same opinion I find in an article written by Dr. Siegfried Knak, Director of the Berlin Missionary Society. The paper was distributed at the Council in which he says: "Every extreme nationalism, however, includes great religious dangers. Within the church our decision should never be taken because it corresponds to the German, American, or Chinese spirit but rather because it corresponds to the Christian spirit. There is only one truth, it is the same for all people. To be the bearer and herald of this truth is the task of the one true church. A national church too is only a real Christian church if it is willing to be a member of the body of Christ."

3. The Relation of Missions and the Younger Churches.

Church-centric conception was agreed to by everybody. "Indeed the time has already arrived in some fields when the mission as such and its missionaries have been incorporated in the church and made subject to it. In other fields, the church and the mission still maintain a cooperative relationship, in which case also both church and mission make the development of the indigenous church their main objective." Dr. Knak says: "The missionary must give up his patriarchal position. He must himself see to it that he becomes more and more an adviser, friend, 'elder brother' or 'fellow worker.'" There is, of course, a wide difference of the conditions in different fields, for instance on one hand the Japanese church which has advanced so far that the relation with the missions is on the strictly cooperative basis, and on the other hand the church in Africa where the missions lead

and the church follows. But the final goal and the ideal is to build the Kingdom of God by the partnership of the mission and the younger churches.

4. Financial Basis of Support.

This is a very delicate question, but it was generally agreed that too much emphasis on financial matters in connection with the indigenous church should be avoided, although there were several persons who expressed the opinion that financial self-support and the strong evangelistic church usually go together. Thus we find in our finding: "The development of a self-propagating evangelistic church on a spiritual basis is the greatest factor in securing self-support. Self-support will come naturally with the rising tide of spiritual life. In general, the financial grants of the older churches should be given to and administered by the churches themselves, or agencies constituted by them. The younger churches should be developed on a scale in regard to salaries, cost of church buildings and other expenses corresponding to the economic life of the people. This principle should be kept in mind particularly by the older churches."

Although it is desirable to have a self-supporting church in every field, our final goal—the evangelization of the world—is so vast that it will be a long time to come before all the churches in the world are self-perpetuating. Even if each field could take care of its own financial needs, it is doubtful whether to make it so independent as to separate it from other churches of the world is desirable. Here mutual help and interdependence is an essential part of any healthy church and we must expect to help each other in various ways in all time to come.

5. Institutions.

"Educational, medical, industrial, publishing and other institutions which are necessary to the life and ministry of the churches should be so related to them as to encourage them to assume responsible care and control. The younger churches may more rapidly take over these institutions; all matters affecting their major policies and problems of administration, maintenance and future development should be decided only after joint consideration." Here every member desired that all Christian institutions should be so related as to go hand in hand with the church. Without this close relationship the main purpose of Christianizing the world will be a failure. Here both the church and the responsible leaders of the institutions must understand the mutual responsibility and must work for the same goal.

6. Leadership.

In order to have a healthy growing church, we must have a perpetual flow of able young men and women for the service of our Lord. On this problem, two points stood out in our discussion. On the one hand, the "leader" must be a faithful "servant." Christ never used the word "leader," and it is misleading to use the word as it gives an idea of leading something. We need men and women who are so much filled with the Holy Spirit that they can not but serve our Lord. To get those truly consecrated men and women, we must put more emphasis on spiritual earnestness rather than intellectual ability though it is needed. This is one problem, as it is said in our finding: "Our problem is the training of leaders for a living organism. The future leaders of the indigenous churches will be men and women who will be true to the social genius of their people, who will retain the fine zest of spiritual vigour, and who are free personalities. Just as truly will they be those who have had the opportunity of availing themselves of all those elements in the Christian heritage which can enrich and empower for ever-enlarging service."

On the other hand, it was generally agreed that all the training schools for future workers must be the highest type compared with other institutions. Therefore it is highly desirable to have a few strong union seminaries instead of many weak denominational schools. The hope and crying need was manifested from all the fields that all the existing schools be combined to make a few strong institutions by the cooperation of different denominations.

7. Literature.

As to Christian Literature, I quote here two paragraphs to show the desire and hope of the commission concerning the future of Christian Literature.

"The growth of indigenous churches under a leadership of this kind provides the conditions necessary for an indigenous literature. There is a deepening sense of need in all language areas for writers who will interpret Christian truth in the terms and forms most attractive to their own people and thus enable the Church to meet the demand for vernacular books resulting from the notable increase in literacy among the newer Christian communities.

"The existing Literature Societies and other publishing agencies have before them the opportunity for fresh advance and broader influence by relating themselves yet more closely to the indigenous churches. Too little attention has thus far been given to the cultiva-

tion of this indispensable element in the prosecution of the missionary enterprise. In a fuller partnership they will both cultivate the rising desire for suitable reading matter, and will give scope for the men and women with a message and a gift for authorship to exercise their talent."

8. Unity.

Here the voices of the younger churches, especially from the various national representatives, were raised strongly for the unity of Christian churches, and it was heeded by the commission as to put in its conclusion the following paragraphs:

"Christian Unity.

"This statement would be seriously incomplete without reference to the desire which is being expressed with increasing emphasis among the younger churches to eliminate the complexity of the missionary enterprise and to remove the discredit to the Christian Name, due to the great numbers of denominations and the diversity and even competition of the missionary agencies now at work in some countries.

"It is fully recognized that it is not the function of the International Missionary Council to pronounce upon questions of ecclesiastical polity. At the same time it is only performing an inescapable duty when it appeals to the older churches to adopt a sympathetic attitude towards the longings expressed by the younger churches for a more rapid advance in Christian reunion.

"We appeal also to the older churches to encourage and support the younger churches when, in facing the challenging task of evangelizing the non-Christian world, they take steps according to their ability, to solve what perhaps is the greatest practical problem of the Universal Church of Christ."

9. Conclusion.

In conclusion, let me frankly and briefly summarize my own observation and impression during the Council specially in connection with this subject of "Relation between older and younger churches."

(1) The difficulty of the Western Churches in facing the foreign mission enterprise is great. The time is changing and the motive of missionary work is shifting and there is great difficulty in making Christians interested in the foreign missions. The problem of the so-called "Home Base" is really demanding the wisdom of the wisest and of the Holy Ghost, and it seems necessary to have a radical change of mind among Christians the world over toward the duty of the evangelization of the world.

(2) My ignorance was exposed, because it was a great surprise for me to know such simple facts as: (a) that there are more than twice the number of self-supporting churches in Chosen as there are in Japan; (b) that such small countries as Finland, Sweden, Norway, Denmark, and Switzerland are courageously participating in foreign mission enterprises and some of them are leading in new enterprises; (c) that the German Missionary Society continued their missionary work in South Africa during the great War and is still doing vigorously as before the war, although their territory was transferred politically from their own government to that of Great Britain.

(3) There is danger of the Japanese Church becoming too nationalistic. Several good friends of authority expressed the same opinion to me. It is about time for the Japanese Church to have a world outlook. We must not lose sight of the Church Universal. We must always have an international spirit and mind on matters concerned with the Church as it is the only way to become the real Body of Christ.

MICHIO KOZAKI.

The Rural Problem

One thousand million people constituting the vast majority of the human race live on the land. The sheer weight of numbers forced the problem of the rural populations into the very center of the thought and discussions of the Jerusalem Conference. Not only is this the greatest population area of the world but from the point of view of Christian missions it is in the main a neglected area.

The reports brought in from the world field indicated that with the exception of parts of India, Korea and Denmark, Christianity in its world expansion has been planted in the cities and is largely city-centered. The whole work of evangelism, education, healing, hygiene and economies in the village and country life of the world has yet to be launched. Here the church faces not only the challenge of numbers but the call for the spirit and work of the pioneer.

The Key to the Situation

In spite of the place which the ever-expanding cities occupy in the world's life today and the tremendous sweep of their influence on the life of the nations there was a common agreement that from the farm still springs most of each nation's moral fibre, its spirit of industry and its sturdy manhood and womanhood. "Here are to be found some of the soundest elements of a permanent national life." Consequently there can be no Christianizing of a nation's or the world's life without the building of a rural civilization that shall be Christian to the core. The rural community is the key to the world situation. As go the folk of the field so goes the world.

Moreover, the building of a Christian rural civilization means "the development of an intelligent, literate, and efficient rural population, well organized and well led, who shall share the economic, the political and the social emancipation, as well as the continued advancement of the masses of men, who shall participate fully in the world affairs and who shall be motivated and inspired by the Christian spirit."

The discussions brought out the flaming fact that throughout the world the man on the farm like his city brother is a unit. "His spiritual life is indivisibly rooted in all his conditions—physical, mental and social." No rural program of evangelism is sufficient un-

less it is comprehensive enough to minister to the whole life of the whole man.

A Life Apart

As the Christian forces face the challenge of the far-flung unreached rural communities it is of prime importance that they recognize that the rural people live their life apart from that of the rest of the world. They are isolated from the world's main currents of thought and action. Their occupation has no counterpart in other fields. Even their institutions and group life differ from those of their urban brothers. A rural psychology is a world phenomenon. In every nation the rural people have developed a rural mentality. This psychology must be known. This mentality must be fathomed.

Policies and programs which have proved successful in city evangelism as a rule therefore utterly fail to meet the rural situation. Special policies, methods and technique must be developed for this area.

Leadership Lacking

One of the most tragic notes sounded at the Jerusalem Conference was the world-wide cry for leaders qualified for service in the rural field. For the first time in the history of Christian international conferences the Christian forces of the world faced the task of rural evangelization. And as they faced this unreached area, teeming and throbbing with one thousand million people, with peculiar needs and peculiar problems they were shocked into a realization that no nation has leaders trained for efficient service in this special field.

Not only has the Christian church neglected these masses of men and women, but they have no place in her plans and program for advance. The church has trained men and women for every other phase of evangelism but clear across the world there is only a pitiful handful of workers specially equipped to push a comprehensive program of evangelistic effort among the rural peoples. This was one of the most astounding and alarming facts brought out in the discussions.

That workers in this field should be specially trained was unquestioned. It was felt imperative that suitable training should be given to selected men and women drawn from the rural community itself. Moreover, all rural Christian workers should be given a training that will give them a first-hand and personal knowledge of the conditions and needs of rural life, of methods of community building

and of effective social organization. Workers for this field should be trained as carefully and conscientiously as those who are set aside for work in hospitals, colleges and other lines of activity.

The Approach to the Problem

In any program of rural evangelism the community should be made the unit. Men must be won to Christ one by one. Individual lives must be redeemed and transformed. But this is not enough. The church must take the whole rural community into its heart and set as its major goal the redemption and rebuilding of the whole life of the whole community.

In view of the tremendous sweep of the rural field the method of occupation should be that of establishing demonstration centers in the heart of the rural area. Here and not in the nearby city or town the missionary and the indigenous Christian worker should live. They should become part and parcel of the village or community life. The village or community having been Christianized the leaven will spread from village to village and from center to center and the world's rural life will be captured for Christ.

Furthermore, the institutions for the training of rural Christian workers should be established in these rural demonstration centers and not in the cities or towns. The city or town trained worker will rarely fit into the rural situation. In order to realize the largest success in rural evangelism the Christian worker must get his training in the atmosphere of the fields and in heart to heart contact with the sons of the soil. Without this first-hand personal initiation into the rural life he will always remain an alien in spirit and an alien in his relation with the country people.

The rural church should not work as an isolated unit but should join forces with every local organization which is endeavouring to build a better community. Even though the Church should fail to receive credit for the results it should place its knowledge and experience at the disposal of such organizations with a view to making their work more effective for community betterment.

The family, the home, the school, voluntary social and economic organizations are creative forces in the rural community and the church must lay seige to all of these if it would throw the whole community's life into the Christian mould.

Stemming the Tide

From every nation came stories of an alarming shifting of the population from the farms to the cities. The forces at work back of this drift toward the cities are economic and social. The farmers feel that they are not getting their share of the benefits of the modern material and spiritual advance. Their sons and daughters are lured to the cities because there the problem of making a living seems less strenuous and cultural and social advantages abound.

This shift is working harm both to the city and the farm and is a national and world menace. The farms, from which comes the nation's food supply and man-stuff become sterile and unproductive. In the city centers unemployment increases by leaps and bounds, poverty tightens its strangle hold and crime becomes rampant.

From every quarter came a call to help stem the tide. The way must be opened which will enable the tiller of the soil to live a freer and fuller and finer life. He must be shown the mental, moral and physical values inherent in the life and creative work of the farm. He must be helped to enter into a new consciousness of the importance of his place in the nation's and world's life and sense anew the dignity of his work.

Promotional Work

The International Missionary Council and the delegates from the fifty-one nations gathering at Jerusalem dedicated themselves with a new passion of soul to the task of pushing the frontiers of aggressive and comprehensive evangelism out into the rural stretches. Plans were made to lay the situation upon the heart and conscience of mission boards and indigenous churches throughout the world.

Each National Christian Council was urged to make provision for a rural specialist on its staff whose major task will be to study the situation and promote rural evangelism throughout his area.

The International Missionary Council was asked to organize a bureau on rural work and do all in its power to promote rural missions in all parts of the world.

It is not too much to expect that as a result of the deliberations at Jerusalem the Christian forces of the world will hear anew the summons to advance and a new era will be inaugurated in the work of evangelizing the world's tillers of the soil.

WILLIAM AXLING.

The Racial Problem

Among the problems considered at the Jerusalem Conference of the International Missionary Council held on the Mount of Olives, March 24—April 8 of this year, was the racial problem. About a year ago the groups of the various countries were asked to study the question. Furthermore, pamphlets discussing the matter were distributed among the delegates. And among all the topics considered, that which elicited the greatest variety of opinions was the racial problem. The racial conflict is involved in the problem between the blacks and the whites in the southern part of the United States of America; the legislation against Japanese, arising from the contacts of the whites and the yellow race along the Pacific coast; and the political problems of the British Empire in India and South Africa. As these countries are the places where racial conflicts are most serious, and as they are zones where racial misunderstanding and prejudice have frequently occurred, the above mentioned countries are called the racial zones.

I was unexpectedly elected chairman of the committee on race questions at the Jerusalem conference. The reason why I was chosen to carry this heavy responsibility, in spite of my inability, was probably due to the purpose of the conference to hear the opinions of the delegates from the younger churches and also to the fact that Japan has a direct relation to the question in the Pacific coast problem.

In all there were thirty members of the committee on Race. From the Far East, there were two from China, one from Korea, and one from Japan. All the rest represented Europe and America. Those who were especially prominent in the discussions were Bishop Beauchamp, President Hope, and Dr. Alexander, U.S.A.; Bishop Davie, England; Canon Gould, Canada; the Reverend Mr. Abel de Meuron, Dr. Ihmels, Europe; the Reverend Mr. Henry Louis Henriod, Basil Mathews, Esq., representing the younger men of the Y.M.C.A. In the later sessions, Mr. Grimshaw, Chief of the Native Labour Section, International Labour Office, and Mr. Tawney, University Lecturer, took prominent parts. There were not a few of the women delegates who made speeches. The day on which the racial problem was discussed before the Conference was the thirty-first of March, midway during the conference. As the principal speakers, President Hope,

a delegate from the United States, the Reverend Mr. Max Yergan, from South Africa, and I, from Japan, made speeches, each twenty-five minutes long. After the speeches, according to the general rule, discussion was opened for six or eight minutes each. Dr. Hope, President of Morehouse College, Atlanta, brought up among the blacks, is an advocate of and authority in the education of the blacks. The outline of his speech is as follows:

The recognition of the Negro has been tardy. Is he a man? Can he be educated? Can he learn Greek? There has been much more achievement than has ever yet been recognized. Wealth does not bring recognition. Education does not do it. Character does not do it. His personality has been denied until unless there is a change he will react dangerously on the civilization of the whites. The one bright thing is the system of Christian schools, Hampton, Tuskegee, etc. It has made negro leadership moderately effective, optimistic, unselfish. I would not use myself as an example of such saintliness, but I have been through the whole line from lynching and riots to the finest condescensions we could feel. But I believe in Jesus Christ and he has already produced in American life as fine fruits of social idealism as are to be found anywhere in the world. The negro himself has full capacity to work out his destiny. But most of all, the irresistible movement of the power of Jesus Christ is sure to work out a solution of our problems.

The Reverend Max Yergan, Secretary of the Student Christian Association of South Africa said in the beginning of his speech that "When we discuss racial relations, we must recognize that man has worth, whatever and wherever he may be."

In Africa terrific political dangers have taken place in the past few decades. The whole continent has fallen under the rule of three or four European countries. African life is being entirely changed from commercial to industrial,—family life is being broken up because land is scarce, and this because of the changed idea of property. One and a half million whites have come to South Africa. They are living alongside four and a half million blacks with different customs. The whites have military control, depriving the way of life for all. Fear drives the white man to make hard barriers. This fear is natural and human, and it is not because men are mean, but because they do not understand. It is

for bodies like this council to discover the way of understanding. Bad as the situation is, we are not without hope.

Next, the opportunity was given to me to discuss the problem. To speak frankly, I am not a special student of the race problem, although I am one of those who have a deep sympathy for the complaints of the coloured races. The main point which I wished to urge before the conference was the abolition of discriminatory treatment between different races. I believe that to accord different treatment to men because of race, nationality, and colour of skin, is unreasonable and unlawful, and that to abolish differential treatment is a principle of international ethics and Christian brotherhood. From this standpoint, I appealed to the more than two hundred delegates, gathered from fifty-one countries:

My country is the land of the Rising Sun and I do not want to picture the dark side. There are discriminations everywhere,—race, caste, sex, age,—especially race. There is some of this in Japan. Here I must make a sad confession. Although suffrage does not depend on property qualifications it is still not entirely universal. Women, too, are not permitted to vote. Disabilities towards foreigners are general, and not based on race, nationality, or religion. They cannot hold office, operate mines, or own land in fee simple. Until 1919 there was some discrimination between Koreans and Japanese in their appointments for public office, but they are now equally open to both alike with equal payment. There is no exclusion and racial discrimination. Japan's patient effort to obtain equality was rewarded in 1894 by the grant of theoretical equality with other advanced members of the family of nations. In the League of nations Japan was the champion of race equality, but it was not carried as the vote was 11 out of 17 and a unanimous vote was required. Viscount Makino made a clear statement. Our Japanese findings said, "Racial equality means that men as personalities shall have equal opportunities."

I recommend that (1) all nations join the League of Nations, and that the churches should encourage this; (2) war should be abolished; we should work for a warless world; (3) we should emphatically preach the fundamental principle of equality in the Golden Rule of Jesus Christ.

Then Professor Jabavu, of South African Native College, made the following proposition:

Race prejudice is a great weakness of our religion. We do not want to take any action that will seem local or opposed to any one government. Let us be moderate and broad. Lay down a general principle and let each local group work out its implications.

Bishop Davie apologized very much for British actions in India and cooled the feverish anger of Indian delegates.

Mrs. Huntington, the Turkish delegate, regretted the racial prejudice among the Greek, Armenian, and Turkish groups, and insisted that its abolition would be obtained only by education.

Mr. De Meuron, Swiss, said:

I, as a European missionary in Africa, wish to raise my voice in support of the appeal of Mr. Jabavu in his appeal for a clear pronouncement on Race. We, the church in South Africa, are steadfastly against sinful legislation and we count on this council to support us.

Mr. Philip of India said: "Man is a being of feeling. However much the Christian principle of equality be preached, so far as it does not get into practice in the attitude of the individual, it means nothing. While the British and Americans have the feeling of superiority and boast of the Anglo-Saxon race, the Indian will not obey in heart. But most important, there must be contact in Christian fellowship,—not simply in churches but especially in the home."

At the conclusion of the discussion, the question was referred to the committee for continued group-study.

The report written by the committee was divided into two parts, general principles and practical processes. A considerably detailed report was presented to the plenary meeting. At the first reading it was passed, but as it caused much discussion and did not find easy agreement, the report was returned to the committee. The committee again deliberated, keeping in mind the modified opinions of the various countries. After revision, the report was again submitted to the Conference, but an American delegate opposed it on the ground that permission of social intercourse of the blacks and the whites would have as its result the encouragement of intermarriage, and there seemed to be no hope of passing the report. It was decided to refer only this section to the committee, with power. The committee approved its report with majority vote that free intercourse between black and white should be permitted, and it became the last of the findings.

When the anti-Japanese problem appeared in conference, there were American delegates who recognized the reasonableness of the contentions of the Japanese. Dr. Mott, Chairman, spoke to the problem, and shocked the meeting with his sympathetic declaration in favour of Japan. The cry of "Hear, hear" came from the four corners of the hall. It showed the whole atmosphere of the conference.

As the official findings adopted at Jerusalem have not yet been sent from the International Missionary Council, I have not liberty to mention their whole content. But as I have a copy of the corrected manuscript from the secretary of the conference, I shall use extracts from it. On the whole, it may be recognized as essentially correct.

Race Relations

All Christian forces, and particularly the International Missionary Council, dedicated as they are to prepare for the establishment among all mankind of the Kingdom of God, are bound to work with all their power to remove race prejudice and adverse conditions due to it, to preserve the rights of peoples, and to establish educational, religious, and other facilities designed to enable all alike to enjoy equality of social, political and economical opportunity.

The Fatherhood of God and the sacredness of personality are vital truths revealed in Christ, which all Christian communities are bound to press into action in all the relationships of life. These truths are too often denied and defied in interracial relationships. Antagonism and suspicion, envy, greed, pride and fear, blight the growth among the races of mankind of 'fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.'

Our Lord's thought and action, the teaching of His Apostles, and the fact that the church, as the Body of Christ, is a community transcending race, show that the different peoples are created by God to bring each its peculiar gift to His City, so that all may enhance its glory by the rich diversities of their varying contributions. The spirit which is eager to 'bear one another's burdens and thus fulfil the law of Christ' should permeate all inter-racial relationships. Any discrimination against human beings on the ground of race or colour, any selfish exploitation and any oppression of man by man is, therefore, a denial of the teaching of Jesus.

While we thank God for the courageous, persevering and prophetic action taken by many communities and individuals towards

achieving the will of Christ in the improvement of interracial relationships in areas where such friction is particularly acute, we confess with humiliation that we in the Christian churches are still far from realizing this principle even within our own borders.

It is the duty of the Christian forces everywhere, and particularly of the International Missionary Council and its constituent bodies, to learn more fully the mind of Christ on the problem of interracial relations, and to press forward boldly the realization of permanent world-wide understanding.

Contacts between economically more powerful and weaker races frequently lead to exploitation, resulting in widespread injustice and suffering. It is imperative that Christians, and especially those in the immediate areas concerned, should take steps to end these conditions by creating, informing and influencing public opinion, by presenting their constructive plans before responsible administrative authorities, and, where necessary, by pressing for legislative action.

The situation confronting us is both grave and complex. Racial contacts, prolific in friction and discontent occur under different conditions which appear to call for different approaches.

1. The difficulties which arise when two or more peoples, differing in colour or race live side by side in the same country would, this Council believes, be mitigated if steps were taken:

a. To establish the utmost practicable equality in such matters as the right to hold property, and to enter and follow all occupations and professions, the right of freedom of movement, and other rights before civil and criminal laws, and the obtaining maintenance, and exercise of the functions of citizenship, subject always to such general legislation as, without discriminating between men on grounds of colour and race, may be necessary to maintain the social and economic standards of society as a whole.

b. To secure that the land and other natural resources of the country are not allocated between the races in a manner inconsistent with justice and with the rights of the indigenous peoples.

c. To apply the Christian principle of brotherhood and equality in the eyes of God to matters of social intercourse and relations, and to the common life of the community.

2. Where the case is rather that the affairs of a subject people are administered by a governing class of another race, the ruling race should regard itself as entrusted with the duties:

a. Of ensuring that the economic resources, and still more the human potentialities of the country under its administration are developed in the interests of the indigenous population, and

b. Of aiding the peoples so as to conduct their affairs that at the earliest possible moment they will be able to stand alone and govern themselves.

3. Migration and colonization raise problems which are again different. Almost all large migratory movements are due to one of two causes:

a. Political or religious persecution, and

b. The endeavour to secure better economic conditions.

a. In the former case the duty of Christian people to succour the oppressed and persecuted is clear, and that these should be received in the spirit of Christ, and admitted to the fullest participation possible in the common life of the community in which they seek refuge.

b. Migration in order to improve the economic circumstances of life is more general in modern times and more productive of friction. It may be considered to take two forms, which have each their peculiar dangers.

(1) The migration may be from a more advanced country towards a less developed one. In this case the danger is that the indigenous peoples should be ousted from the rights and privileges they enjoy, and the considerations given under 1 above are applicable.

(2) When the migratory movement is in the reverse direction, the danger is that the standards of civilisation and of economic welfare attained by the more advanced nation be threatened by the influx of people accustomed to, and able to accept, a lower standard, both of civilization and of welfare, the Council recognizes that it is reasonable for the higher civilization to protect its standards, and to that end it may be expedient to restrict immigration into its territories. **But such restriction, it believes, should never make discrimination among intending immigrants upon grounds of colour or race, neither of which can, in the opinion of this Council, be held to be in itself a legitimate ground for exclusion.**

Further it is desirable that a country should have regard, not merely to its own economic situation, but to that of other peoples, and that it should not yield to the temptation of adopting short-sighted

measures, which impede such redistribution as may be in the best interests of the world as a whole.

Christians, collectively and individually, are also called under the guidance of God, and in faith in His supernatural resources, the courageous and discerning action, with a view to the ultimate victory of the will of Christ over all inter-racial antagonism. We would emphasize the need that each national missionary or Christian Council or Committee, where unchristian conditions provocative of such antagonism prevail or threaten to develop, should work toward a Christian solution.

Action should be directed immediately at least to the following ends:

a. To bring their knowledge and convictions to bear powerfully upon the shaping of individual conscience and public opinion which will be decisive in solving this problem.

b. Continuously to keep the churches everywhere aware of the world-wide nature of the problem and of efforts toward solution, and sensitive to their responsibility in relation to it; and in particular, to make this integral to the training of the missionary, and the education of the younger generation in the older and younger churches.

c. To cultivate in the home and the school, through books, periodicals, and speech, as well as through personal contact, that natural friendliness of children toward each other without regard to race which God has implanted in their hearts.

d. To encourage the exchange of students and teachers of different countries in order to strengthen mutual understanding, and to influence all those engaged in education as well as in production of books, of films, and of the press.

e. To develop the consciousness in every nation that the common courtesies of life are an elementary duty, whether in relation to members of other races who may be guests or fellow-citizens in our own land, or in relation to the peoples whose countries we may visit. In lands where different races live side by side full participation in **social**, cultural, and above all religious inter-racial fellowship, and the development of personal friendship which it engenders, is the natural expression of our common Christianity, and is obviously to be welcomed as a step towards world-wide understanding.

f. The members of every race should be encouraged to express their missionary conviction in personal service, and measures which debar them from so doing are to be strongly condemned.

The missionary enterprise itself, as an instrument of God for bringing into being among all races the Church of Christ, has in its power to be the most creative force working for world-wide inter-racial unity. For ultimately, our closest union with each other is our union with Him; and His commandment 'Do unto others as ye would men should do unto you,' 'and that ye love one another even as I have loved you,' if carried into practice in all relationships, would solve the problem, and rid the world of this stupendous menace.

KOGORO UZAKI.

Co-operation—National and International

The Mount of Olives on which the Conference met, the traditional Garden of Gethsemane nestling at its foot, the Holy City across the Kidron valley with the Temple Area and the Church of the Holy Sepulchre in full view, the river Jordan, the wilderness stretching between the Jordan and Jerusalem, Bethany and the land of Judea to the North, each and all every moment of every hour flashed upon the minds of the delegates memories of Him Who with such passion of soul prayed that His followers might be one and created in their hearts an unspeakable sorrow over the lost unity and unhappy divisions which characterizes the church of our time.

Moreover, the delegates found themselves confronting a world that is internationally organized. Races and nations are today interdependent. Outwardly the world is unified. Facing these facts those who gathered at Jerusalem were impelled by a new urge to pray and plan for the spiritual unity of the Church.

The conference itself which was interdenominational, international and interracial to a degree such as has never in the history of the Christian church characterized a world gathering was a splendid demonstration of the fact that a common mind can be created, a closer unity and a deeper fellowship is possible, wisdom, experience and man-power can be pooled and a solidarity of aim and purpose lie within the range of possibility.

This yearning for common goals and concerted action on the part of the Christian forces is increasingly a world phenomenon. When the Edinburgh Conference met in 1910 there existed only two National Christian Councils. At the Jerusalem gathering twenty-six such Councils were represented. Without any effort to create them they have sprung up spontaneously all over the world binding the Christian forces of the various nations and regions into a cooperative whole. The presence at Jerusalem of delegates from fifty-one different nations indicates that even in countries where no Christian Councils exist there is a wide-spread desire for closer cooperation and a finer and fuller unity among the Christian forces.

The church today is called upon to function in a national and international environment. Increasingly situations are arising when

the church is called upon to speak with one voice and to act as a unit. This fact alone challenges the followers of Christ to discover a basis of closer fellowship and a greater solidarity.

In all the discussions and actions it was made clear that neither the International Missionary Council nor the National Christian Councils either directly or indirectly are aiming at church federation. Neither are these organizations super-churches. They are the servants of the Christian bodies which create them and act only in behalf of the cooperating organizations.

National Christian Councils were warned against over-organization and against over-lapping in work already being done by the co-operating groups. Their major task is that of creating an atmosphere that shall be congenial and dynamic in ushering in the Kingdom of God and to generate new spiritual life-forces within and without the Christian communion.

Facing the Future.

The forward run which has been made in the field of cooperation in recent years is indicated not only by the increased number of National Councils but by the linking up of the older churches of Europe and America with the younger churches of the Orient, Africa and other lands. Among the 1200 and more delegates in attendance at the Edinburgh Conference there were only 26 representatives from these younger churches. At Jerusalem the ratio was almost fifty-fifty. This large proportion of delegates from the churches of the so-called mission fields demonstrated the essential solidarity of our common Christendom. These delegates from the younger churches did not come to Jerusalem to fight for self-determination. That rebellious spirit was signally absent. They came with a passion to become an integral part of the Church universal, to share their life and experience with the mother church and to bear their part of the burden of world evangelization.

This new realignment of the Christian forces of the world promises to make the Jerusalem Conference epochal in the history of the expansion of the church. In harmony with this significant development the constitution of the International Missionary Council was revised so as to give these younger churches equal representation and powers equal with the older churches in the work of that organization.

Thus for the first time in history the Christian forces East and West are welded together as equals in an international organization whose purpose is the winning of the world for Christ.

The major reasons for the continuance and enlargement of this international agency are:

1. The missionary enterprise is in all lands actually and manifestly international.
2. It is necessary to reveal the awareness on the part of the missionary movement of the international consciousness which it is impossible to deal except internationally.
3. There are many world situations involving missions with which it is impossible to deal except internationally.
4. A Christian missionary international organization is needed to represent missions in relations with other representative international bodies.
5. The essential spiritual unity already existing among Christians demands manifestation in international missionary co-operation.

Its main work will be:

1. To stimulate thinking and investigation on questions related to the mission and expansion of Christianity in all the world, to enlist in the solution of these questions the best knowledge and experience to be found in all countries, and to make the results available for all who share in the missionary work of the Churches.
2. To help to co-ordinate the activities of the national missionary organizations and Christian Councils of the different countries, and to bring about united action where necessary in missionary matters.
3. Through common consultation to help to unite Christian public opinion in support of freedom of conscience and religion and of missionary liberty.
4. To help to unite the Christian forces of the world in seeking justice in international and interracial relations.

In order that the work of the Council may be carried forward during the five or ten year intervals of its general meetings an Executive Committee of 40 members was appointed. Japan was given two representatives on this committee.

WILLIAM AXLING.

The Three Religions Conference

One of the most interesting and significant Conferences which have been held in Japan took place, at the Young Men's Association Hall, Aoyama, Tokyo, from June 5th to 8th. It was a gathering of Religious Workers, representative leaders of Buddhism, Shinto and Christianity. According to the preamble to the resolutions passed by the Conference on June 8th, "The Three Religions Conference, rising above religious, denominational and national differences, met to commemorate the Imperial Coronation." Previous conferences have been held under the direction of the Government but this one was called together by leaders of the various religions without any Government patronage. There were approximately fifteen hundred present of whom 550 were Buddhist, 260 Shinto and 150 were Christian representatives. In addition about 600 were from various religious schools and other important organizations. One of the leading motives in promoting the conference may be stated in the words of Rev. Teisuke Imaizumi, a Shinto leader in his greetings to the Conference on the first day: "We have been having all too many 'certain serious affairs.' All religious workers should feel their responsibility for this outbreak of such serious incidents. We should face this National crisis with a united effort. Political and social corruption is wide-spread; we are in a position to improve the situation. It goes without saying that we should be interested in the well being of humanity in all walks of life. It behooves us to be competent guides for politicians particularly at this time of national crisis?" He also expressed the belief that the three religions would ultimately and inevitably merge as did Shinto and Buddhism in the past but that was not an important idea in the minds of the promoters who knew how impossible it is to unite even the various sects of any one of the three religions. The promoters felt, however, that the time had come for religious leaders to take counsel together of their own free will and accord, upon practical questions which affect society, the nation, humanity and world peace. The leaders were convinced that Japan today stands in need of religious revival and that religion must lead the social, political and international thought of modern Japan. Apart from a gang of jingoists who came to the general meeting, a spirit

of sincerity and good will dominated the conference, as men of various creeds discussed these practical questions; an earnest desire was everywhere manifest to make a religious contribution to the improvement of the life of the Japanese people and the welfare of all men.

The Rev. Shinkyō Michishige, Lord Abbot of the Zōjōji temple at Shiba, Tokyo, was elected Chairman. Rev. I. Kanzaki, a Shinto priest and Rev. H. Kozaki, D.D., a prominent Christian pastor were elected Vice-Chairmen. The Conference came to order by the singing of the National Anthem after which congratulations and greetings were exchanged by many prominent Japanese, including the Prime Minister, the Minister of Education, the Minister of Home Affairs, the head of Tokyo prefecture, the Mayor and others representing various religious organizations; Dr. K. Uzaki, Bishop of the Japan Methodist Church gave a very appropriate address. Afterwards the Conference divided up into four sections dealing with Thought Problems, Social Work, Religious Education and World Peace, with Dr. M. Anezaki, Professor of the Imperial University, Rev. Keiki Yakubi, Buddhist, Dr. Ikuba, a Christian, President-Emeritus of Meiji Gakuin, Dr. Nitobe, a distinguished Christian, Member of the House of Peers, formerly Under-secretary General of the League of Nations, as respective chairmen. The plan for each section was complete. Essays and addresses were given according to a prearranged agenda for each. Each section worked toward definite conclusions and resolutions which were passed by the general meeting on the last morning of the Conference.

In the section on Thought Problems many intensely interesting papers were read and addresses delivered after which the consensus of opinion was summed up in a final recommendation to the general meeting as follows:—

I. "The three most deplorable things in society to-day are the evil trend of thought, restless living and political corruption. In order to enlighten the people, solve present-day problems, and save society from these evil conditions, society must be reformed and a new culture created. We believe that this can not be brought about by morbid materialism and that religious faith in the highest and deepest sense of the term can alone accomplish this task. We religionists must try by self-examination, self-awakening, hearty co-operation and mutual effort to help this holy era of Showa (Radiant Peace) to realize the true significance of the 'Light from the East.'"
(Dated, Tokyo, June 8, 1928.)"

II. "The Three Religions Conference expect to abolish the practice of forming societies to promote communism and such like movements which are utterly opposed to the National Constitution. This is because communism and nihilism, which threaten the order of the present world, are entirely opposed to the spirit of our national constitution and lead to the destruction of the dignity of the human spirit. Therefore we must fundamentally exterminate this kind of thought and manifest the real spirit of our people, and put the foundations of our country on a firm basis eternally. Because we feel that this responsibility rests especially on us religionists we have made this resolution."

III. "The Three Religions Conference desires the Three Religions' Association to provide means for the investigation of methods harmonizing occidental and original thought."

Such conclusions reached by such a group of independent investigators should greatly strengthen every effort that earnestly seek the moral and social regeneration of modern Japan. The conclusions reached only strengthen the conviction of all Christians that modern materialistic civilization without spiritual revival is a menace instead of a blessing.

The section on Religious Education took up the general problems connected with religious education among young people and made several important proposals to be submitted to the department of Education looking toward a revision or a re-interpretation of the well known Instruction XII of the Department of Education which prohibits all religious instruction in schools. It will be remembered that this instruction when first issued caused much embarrassment in Christian Educational circles of Japan. The proposals made by the Conference are as follows: (1) "That the application of Article XII in the instructions of the Department of Education shall be so amended as to be in harmony with the spirit of the statement that 'It is necessary from the point of view of educational policy that all those engaged in educational work should not conform to the faith of any specified religion. (Ippan no Kyoikusha wo shite Tokutei Shukyo no shinko ni yorashimezaru wa Gakusei jo hitsuyo tosu). Therefore if any of the schools which fix their curriculum according to the regulations of law want to include religious education in their curriculums or to conduct religious ceremonies, permission shall be obtained from the Minister of Education."

"This suggestion is made because Article XII is not a denial of religion nor is it antagonistic to religion. It is simply an instruction given negatively for fear of various abuses. It goes without saying that religious education is necessary for the education of the whole man. Therefore the culture that comes through religion should be sought after by the entire system of education. On the contrary this aforementioned article XII is often misunderstood to convey the impression that it is a denial of religion or antagonistic to it and such misunderstanding gives rise to serious obstacles to religious education. Therefore it is necessary to sufficiently revise this instruction so as to make its application clear."

(2) The second proposal of this section on Education suggested the inclusion of special provision for religious subjects in the school curriculum of normal schools as follows: "Needless to say, the strength or weakness of education depends upon the quality of the teachers. Much more is this true of religious education which has to do with the education of the spirit which is most delicate and profound. Therefore it is necessary in normal schools to educate normal school students that they will have an understanding in matters of religion which is fundamental for the cultivation of character in order that they may go further and nourish faith in educationalists."

(3) The third proposal encourages the holding of lecture courses for the cultivation of religious faith in effect as follows: "The question of one's religious faith is secured by constant endeavour. It is necessary therefore to properly arrange for religious subjects in the series of lectures which are regularly held year after year by the prefectural and municipal authorities for those engaged in practical educational work in order thus to quicken religious education as widely as possible.

(4) The fourth proposal is to increase the use of religious subjects in the school textbooks. "Primary and Middle school textbooks have conspicuously few references to religious subjects. From the standpoint of the development of the whole man this is greatly to be regretted making it necessary to increase this kind of teaching material in such textbooks as those on morals, Japanese language and history."

(5) The fifth proposal suggests the necessity of including religious men among those who compile the textbooks prepared by the state. "It is necessary, in order to make the textbooks as nearly perfect as possible, to gather men from all directions as compilers. Re-

ligionists should certainly be included among them in view of the loud demand of the times for religious education."

(6) The sixth proposal suggests having a committee of inquiry on matters of religion. "It is to be regretted by the people and government officials alike that the provision in our country for research and investigation of religious education is sadly inadequate. Therefore, to begin with, let a committee of inquiry into religious subjects be appointed in the Department of Education to give this matter the proper impetus it deserves and make religious education more effective."

The Section on Religious Education made the following proposals to the Three Religions' Association (1) "That a committee of inquiry into religious matters be appointed in their association. (2) That negotiations be carried on with the Department of Education and others concerned, to have the hours for the Children's Moving Pictures fixed as not to interfere with Sunday religious exercises."

If the recognition of the need of religious education is the first step toward the solution of the religious problem for the young, then this subsection under the quiet but efficient leadership of one of the oldest Christian educators of Japan was a great step forward. The findings of this section should have a very beneficial effect upon Sunday School work throughout the country.

In the section on social problems many interesting addresses were given along lines of social reform. The section dealt with fourteen important subjects of discussion grouped into the following four classes. I. "Nine proposals were made to the government authorities as follows: (1) That the government should establish a national hospital for the prevention and care of leprosy in order to eradicate the disease entirely. (2) That the government should increase the number of juvenile courts in order to protect minors in Japan. (3) That a Children's Bureau for the protection of children be also established. (4) That the practice of making cripples and deformed perform in public for gain be abolished. (5) That a Department of Social Affairs be established. (6) That the traffic in women be prohibited and houses of ill fame be abolished. (7) That legal discrimination against ex-convicts be removed. (8) That the law on trial by jury be amended. (This subject requires further study.) (9) That provision be made in various parks, shrines, temples and church grounds throughout Japan for the protection of children."

II. The delegates agreed to strive to attain the following eight objects as being important for all religionists. (1) "To raise the age limit for prohibition from twenty years to twenty-five years. (2) to prohibit intoxicants from all religious meetings. (3) to set September first as prohibition Day, making provision for special lectures on prohibition in all shrines, temples and churches. (4) to make special efforts to protect minors and children. (5) to strive for the protection of the blind, the deaf and the dumb. (6) to expect the complete extermination of leprosy. (7) to use shrines, temples and churches for community service. (8) to promote closer union and cooperation among various classes of society."

III. The conference approved the principle that "it is not fitting that men who are engaged in disreputable occupations should hold various positions of honour."

IV. The conference recommended that the Three Religions' Association should make proper provision for the study of social problems, and that the nine proposals made to the government should be referred to a special committee to report to the Three Religions' Association who should have power to finally deal with these proposals.

The discussions which took place in the social section could not but be profitable to every one present. It was a good thing to have men of such diverse religious convictions making their contribution to such a discussion in such a spirit of tolerance and mutual respect. It indicates the way in which public opinion on moral and social questions is being educated. In fact the Three Religions Conference must be regarded as one of the most powerful agencies in the creating of such a public opinion.

The storm center was the Peace Section just as it would be in Canada or America under similar conditions. The jingoists were there aroused to an attitude of unreasoning opposition. Fortunately the opposition which became violent in the general meeting was for the most part caused by jingoists who came in or were brought in for that purpose. Like similar gangs in ancient Rome they were strengthened by physical force and apparently strengthened by a "Gladiator" who though dressed in a frock coat looked like a big retired wrestler. But the encouraging thing about the whole affair was that the liberal religious leaders after listening to a heated reactionary address, arose to their feet and almost unanimously voted down the opposition. Such a vote could not have taken place a very few years

ago. The reactionary element instead of appealing to prejudices which they tried to arouse against the little Christian minority only brought Buddhist, Shinto and Christian leaders closer together in their stand for what they all believed to be right.

The discussions in the Peace Section were as far advanced as they would be in any other country in the world. The agenda which was prepared beforehand was very progressive. One question of discussion raised was the advisability of having trophies of war in shrines and temples. This was one of the questions which gave offence to the reactionaries. But would it not do the same in most countries? Suppose we propose to Canadian churches that the memorial tablets for our honoured war heroes be removed from prominent places in our churches would it be discussed without heat?

It is impossible to do justice to the work and patience of Dr. Nitobe in handling the most difficult problem of the whole Conference. His first-hand knowledge of the international situation and his review of the growing demand for international peace should be published separately. This section proposed several very important resolutions which are reported in effect as follows: "International peace is the fundamental condition for the increase of human happiness. That the League of Nations is the most powerful organ for the attainment of the object is proved by its record for the last eight years. In order to help the League realize its functions and complete its work, every nation should have firm faith in this organization, supporting it with firmer faith and clearer conscience." The Conference therefore put itself on record as having passed the following recommendations. (1) "that religionists should support the League of Nations in order that the objects of the League be fully realized. (2) that each government should be urged to take the principles and spirit of the League of Nations as the basis of its foreign diplomacy and endeavour to deal with all international questions in this spirit of peace and co-operation. (3) that it is desirable that the nations which have not yet joined the League shall do so as speedily as possible and that this conference urge upon the League of Nations that they make it possible for such nations to do so."

This resolution on the League of Nations also reveals the advanced position taken by Japan in world affairs. Perhaps there are few countries that have more loyally and whole heartedly supported the International Court and the League of Nations than Japan has from the beginning.

A second resolution framed by this section had to do with the cultivation of cosmopolitan and international ideas as follows: "The cultivation of sound moral international ideas will greatly help in establishing genuine world peace and healthy ideas of patriotism. It is therefore urged that the Educational authorities of Japan put as much material as possible in the government textbooks to cultivate in the minds of the youth the idea of international morality."

A third resolution on outlawing war was passed as follows: "Some means should be devised to stop war if we are to promote human welfare and secure righteousness among the nations. It is our conviction that the proposal of the United States to abolish war in settling international disputes will greatly hasten international peace, therefore be it resolved that this Three Religions Conference heartily endorse the No-War-Pact of America and hopes for its speedy realization."

Another resolution proposed the abolition of racial discrimination and endorsed the natural development of every nation. They also proposed to forward letters of greeting to various International organizations which were advocating international peace and religion.

A social gathering was held on the evening of the sixth. The Chairman was Dr. K. Kozaki, a Christian. Many interesting addresses were made showing the spirit of good will and harmony that existed. Among these various addresses several Japanese women, Buddhist, Christian and Shinto spoke briefly. Dr. McKinnon, a guest from Canada, also spoke briefly expressing his intense interest in what was taking place. There was not an unpleasant word spoken. It is difficult to realize that it is the same Japan in which we lived, less than twenty-five years ago, when such a spirit of mutual understanding and respect would have been impossible.

The only address that caused any feeling was given by Mr. Kagawa on Humanizing Industry. But that type of address calling for a new social order causes men of the same religion to squirm in their cushioned pews, especially if they are accustomed to neglect the needs of the poor and to use the labourer for their own selfish ends. The Japan Times, in an Editorial said of this address: "It is a curious thing that the Japanese converted to Christianity have always caused trouble but it is not an unnatural nor is it an undesirable phenomenon Christ himself was a great trouble-causer and the Pharisees and worldly men squirmed at his biting remarks. Without knowing anything of Mr. Kagawa the student of human nature and

of history, particularly religious history will conclude from the attitude of the scribes and Pharisees of this meeting that Kagawa is built of the spirit true Christians are made of."

Two important lecture meetings were held during the Conference. The first was held on the evening of June 5th, at the Aoyama Kaikan and the speakers were: (1) Dr. Tetsujiro Inoue, Professor Emeritus of the Tokyo Imperial University on "The New Tendency of Religion and Its Significance." (2) Rev. Toyohiko Kagawa, Writer and Christian Social Worker on "Humanizing Industries." (3) Dr. Shozo Kono, Shintoist on "The Essence of Shinto." (4) Rev. Dr. Benkyo Shiio, Buddhist, on "Religious Education and Educational Religion." The second meeting was held on the evening of June 7th, at the Buddhist Young Men's Association Hall, Hongo. The speakers were (1) Dr. Genchi Kato of the Imperial University, on "The Position of Shinto in the World of Religions." (2) Rev. R. C. Armstrong of the United Church of Canada Mission, on "The Authority of Religion in the National Life." (3) Dr. Junichiro Takakusu, a Buddhist scholar who studied with Max Muller, spoke on "The Possibility of Religious Harmony." (4) Dr. Danjo Ebina, the veteran Christian orator, President of Doshisha University on "The Essence of Christianity."

At one session a Shinto hymn was sung by a group of school girls. It was a very beautiful little poem of the Late Emperor Meiji. "Only the true in heart can commune with the heart of the God of Heaven and Earth." At the first lecture meeting the chairman was a Christian and the music was provided by a Christian choir. At the second lecture meeting the chairman was Buddhist and the music was provided by a Buddhist choir. Of the messages given it is needless to say that each man spoke his real convictions, without reflecting upon any other religion.

No one could be present and watch the proceedings of the whole conference and fail to appreciate the magnanimous spirit of the Buddhist and Shinto leaders who were in the majority toward Christian leaders and speakers, who, though in the minority were given a prominent part in the conference. Of course the papers have made much of the unpleasant attitude of a few nationalist reactionaries who were decidedly anti-Christian. But even in this, if we remember the antipathy to pacifism in Canada, the campaign for naval expansion in America, the increased militarism in some parts of Europe, and the constant publicity given to such ideas in world news, we will not be surprised that Japanese reactionaries should fear pan-American ideals

and other similar movements in so-called Christian countries. Christianize world publicity, Christianize modern civilization, and Japan will prove to be one of the foremost peace-loving nations of the world.

The convention has demonstrated the possibility of various leaders of religion coming together, in spite of their differences, to discuss social welfare, religious education, the abolition of invidious class and racial discrimination and the desirability of world peace in a spirit of mutual respect and brotherhood. No one can overestimate the permanent value of these discussions in the formation of public opinion upon questions of social and national morality and international harmony. It is very clear that all religious leaders of modern Japan who would hold the confidence of the people must stand for social and political purity, for world peace and brotherhood, and for the purification of religion itself from all that would destroy its sanctity and influence. If the leaders of these three religions will unite their efforts to bring about much needed social reform such as the abolition of licensed prostitution, the better treatment of the outcasts, the abolishing of superstition in religion and other practical reforms, it is difficult to overestimate the power they may have for public righteousness and true social welfare.

R. C. AMSTRONG.

The Nation-Wide Christian Conference

The Nation-Wide Christian Conference, held under the auspices of the National Christian Council of Japan, convened in the Nihon Seinen Kwan, Tokyo, June 14th-18th, 1928. Two hundred and seventy-eight delegates, of whom some fifty were missionaries, were enrolled. It was in every sense a nation-wide conference, all sections of the empire, including Chosen and Formosa, being represented.

The primary purpose in calling the conference at this time was, of course, to hear the reports of the delegates to Jerusalem and to pass on to every section of the country the findings and the spirit of that noteworthy gathering. But back of this primary purpose lay another. The country has not yet recovered from the financial depression. Radical ideas are spreading rapidly. The general election failed to justify the expectations of its champions. The situation in the rural districts is acute. In such a time what message has Christianity to give to the nation? To face this issue squarely, to set forth the spirit and the principles of Christianity in regard to the present crisis and to rally all the Christians in a nation-wide evangelistic movement, this was the second great purpose of the conference.

The program was big and challenging. Among the subjects discussed were such as: The Relation of Christianity to other Faiths, The Mission of Christianity, Christianity and Education, The Relation of the Missionary to the Indigenous Churches, Unoccupied fields, The Thought Life Problem, The Humanizing of Industry, International Peace and The Race Problem. Aside from the delegates to Jerusalem, such well known leaders as Kagawa, Tagawa, Ibuka, Nitobe, Tada, Yabe, Ebina, Sugiyama and Ishikawa had a prominent place on the program. Platform addresses were limited to fifteen minutes in order to give as much time as possible to discussion from the floor. This was undoubtedly the most profitable feature of the conference. The discussions on the whole were spirited and constructive. Nearly every one who took part in these discussions made some contribution towards the better understanding of the subject.

The results of the discussions were quite generally incorporated in the Statement and in the Resolutions adopted by the conference. No lengthy comments therefore need to be made here. One or two

items, however, might be stressed. The discussion on the relation of the missionary to the indigenous church brought out no new ideas, but it did emphasize the cordial relations which exist between the missionary and the church and it set forth quite clearly that missionary cooperation is still eagerly desired by the discerning leaders of the church. The growing appreciation in the West of the non-Christian faiths, as evidenced in the findings of the Jerusalem Conference, was welcomed, but at the same time a note of warning was sounded lest this movement go too far. It was pointed out that because of the inadequacy of these faiths to meet the spiritual needs of men the members of this conference had left them to embrace Christianity. The far reaching importance of Christian education was emphasized and attention called, as the resolutions abundantly show, that we must get back of the colleges and the middle schools into the primary schools, if we wish to win Japan for Christ. The great unoccupied field in Japan is found in the rural districts. Three platform addresses dealt with this vital problem and the discussion on the floor was animated, showing that the Christian leaders are awakening to the tremendous import of this question. Among the resolutions was one calling for missionaries who are especially qualified to engage in rural evangelization. It is worthy of note that in spite of all the criticisms of previous evangelistic campaigns, this conference practically unanimously voted for another nation-wide evangelistic movement. It is significant also that responsibility for conducting the campaign was not entrusted to the National Christian Council, but to a committee of fifteen appointed by this conference.

Two of the most important subjects on the program suffered because of inadequate presentation. The platform addresses on Thought Life, one of the truly vital problems, were on the whole disappointing and the discussion which followed drifted into a discussion of personalities. Lack of time made necessary a hurried presentation of the subject on Humanizing Industrial Relations, it is hoped, however, that the commission on the survey of industrial conditions in Japan, which the National Council was authorized to appoint, will be able to make a distinct contribution towards the solution of this vexed problem. It is also to be regretted that the missionaries who composed about one-fifth of the number of delegates took so little part in the discussions. With one or two exceptions the missionary group was a silent contingent. The writer happened to be a delegate to the first nation-wide Christian conference held in the old Seiyoken in 1913.

Dr. Mott presided and most of the talking was done by missionaries. In the recent conference we drifted into the opposite extreme. The missionary certainly has still a contribution to make when such subjects as formed the program of this conference are under discussion.

With every shade of theological thought represented at this conference, it is a great credit to our Japanese Christianity that the discussions throughout were held to the high level of the finest Christian tolerance and understanding. With complete unanimity theological and denominational differences were forgotten and Christ was made the center of all thinking and action. Christ is the message which we preach; Christ is the solution of such problems as industry, thought life, international peace and race; Christ must be put at the center of our educational program and Christ and His salvation are to be theme of the nation-wide evangelistic movement which the conference inaugurated. All in all it was a great conference—undoubtedly the greatest of its kind held in Japan thus far.

Statement Approved by the Conference

To all Christians in Japan. Greetings.

The world lies in deep distress. Japan especially faces a critical time. This is abundantly proved by such cries as "All things have reached empassé" (Yukitsumatta) and "A national peril is coming" (Kokunan kitaru). Only a living Christ can save the present situation. We must follow the Christ. We must preach the Christ. This is the message that sounded forth from Lausanne. The Jerusalem conference also proclaimed it. This conference assembled in Tokyo likewise has come to the same conclusion. Here is hope, here is light, here is life. We meeting in this conference have been profoundly stirred. It is our earnest desire that all Christians in Japan may share with us in this great inspiration. Taking advantage of the present opportunity we have agreed to cooperate in carrying on a nation-wide evangelistic movement. Woe to the man who does not preach Christ at this time. In city and in country, old and young, men and women, rich and poor, rising up as one man at the call of Christ, let us endeavour to do His will. Consecrating body, soul and spirit, let us make this year a year of evangelism, a year of repentance and a year of creating a New Japan. We firmly believe that this challenge will call forth a great response in the hearts of all Christians in Japan. Upon self-examination and mature consideration this conference has come to feel deeply that upon us Christians rests the responsibility of

advancing courageously along the lines indicated in this statement. We appeal to all Christians for their earnest consideration of and sympathetic cooperation in these things.

1. We would stress the mission of Christianity as centered in Christ and in the church and at the same time would endeavor more earnestly to make the church the true manifestation of God's love and a training place for real service.

2. The church is one body in Christ. To this end we would cultivate more and more the spirit of cooperation among the various denominations.

3. We would endeavor to encourage the custom of the observance of Sunday as the Lord's day and to lay stress upon the regular attendance at divine services.

4. We would recognize the urgent need of evangelizing the rural districts and urge the study of this problem and the provision of all necessary equipment.

5. In order to make clear the attitude and principles of Christianity regarding present day social creed and also of combatting the evils growing out of these problems through a suitable channel.

6. In order to advance the cause of Christian religious education as now carried on in the home, the church and the school, we would urge the study of methods of furthering worship in the home, of perfecting and extending the Sunday School and of increasing the number of Christian teachers in schools in general.

7. Inasmuch as evangelism is a world-wide cooperative task, incorporating the true spirit of Christ we would carry on the work in harmony with the principles of true brotherhood, without any distinction between nationals and workers from other lands.

8. Industry exists for man and not man for industry. We recognize the fact that the humanizing of industry is an urgent need to-day and that it is one of the important responsibilities resting upon Christians.

9. We would endeavour to cultivate the spirit and thought incorporated in the League of Nations, to support the Anti-War Treaty, to cooperate in all movements which have as their aim international peace and to call attention especially to the observance of Armistice Day, November 11th.

10. We would urge a more aggressive attitude on the part of Christians towards all questions affecting public morals, such as tem-

perance and the abolition of prostitution and would endeavour to create a sound public opinion on these questions.

Resolutions Adopted by the Christian Conference

1. Resolution in regard to the Thought Life Problem.

Concerning the problem of the thought life in Japan at the present time this conference recognizes the necessity of issuing a statement expressing the Christian viewpoint on this vital question and hereby asks the committee on Resolutions to prepare such a statement.

2. Resolution on Social Reform.

This conference recognizes the great contribution that the churches have made in the past towards the solution of the problems of temperance, the abolition of the social evil and other problems affecting public morals and would urge a still greater cooperation along these lines in the future.

3. Resolution concerning a Social Creed.

In view of the present condition of Japan, we recognize the urgent necessity of applying the principles and the spirit of Christ to the social and economic system and in order to realize this, we hereby express our desire that the National Christian Council prepare a Social Creed.

4. Resolution concerning the Establishment of Elementary Schools.

Recognizing that in the Christianization of Japan the establishment of Christian elementary schools is a great necessity, we would therefore urge all churches and other Christian organizations to give this matter their careful consideration.

5. Resolution concerning Scholarships for Christian Students in Normal Schools.

Recognizing that the education of primary school children by Christian teachers is a fundamental principle in the Christianization of Japan, we would urge all churches and other Christian organizations to consider carefully the development of some plan by which scholarships may be provided for Christian students in normal schools.

6. Resolution concerning the Establishment of Higher Normal Departments in Christian Schools.

Recognizing that one of the most effective aids in the Christianizing of Japan lies in the establishment of higher normal departments in our Christian schools in which Christian teachers may be trained,

we would urge the establishment of such departments wherever possible.

7. Resolution concerning the Coronation Ceremony.

Voted unanimously to instruct the National Christian Council to express in most appropriate manner the deep respect and the hearty congratulations of all the Christians in the empire on the occasion of the coronation ceremony to be held this fall.

8. Resolutions concerning Rural Evangelism.

The conference recognized the urgent necessity of rural evangelism and adopted the following resolutions.

a. That in all theological seminaries courses pertaining to rural evangelism be introduced.

b. That all missions and churches conduct elementary rural gospel schools.

9. Resolution regarding Missionaries for Rural Work.

Resolved that this conference hereby express its profound gratitude to the missionary societies for sending missionaries to Japan in the past and also express its hope that among the missionaries to be sent in the future there be included some who have special training along the lines of rural evangelism.

10. Resolution concerning a survey of industrial conditions in Japan.

Following up the action of the Jerusalem conference, resolved that we propose to the National Christian Council the establishment of an authoritative central survey commission to make a study of industrial conditions in Japan.

11. Resolutions directed to the Department of Education.

Resolved to respectfully request the Department of Education to revise article 12 of the Educational Regulations so that in private schools (this includes schools which follow the government regulations in their curricula) the teaching of religious education and the observance of religious ceremonies may be freely permitted and that in government and public schools outside of the regular class periods the same privilege may be granted.

12. Resolution concerning Nation-wide Evangelism.

In view of the present condition of Japan, we would unite all of our efforts in the spirit manifested at the Jerusalem Conference and also in this Christian conference to make known throughout the nation the salvation centered in Christ.

And that for this purpose a committee of fifteen be appointed by this Conference.

Committee: K. Mori, H. Kozaki, T. Kanai, M. Tomita, S. Nukaga, M. Watanabe, M. Akazawa, K. Ishikawa, T. Kugimiya, D. Tagawa, S. Takagi, R. C. Armstrong, C. Yasuda, P. S. Mayer, K. Matsuno.

PAUL S. MAYER.

Work in the Mikawashima Slums

I am a man without any special wisdom or learning, and still young in the Faith, but our Heavenly Father has forgiven my sins and made me the servant of Christ, and has called me with my wife to be His fellow worker. I gladly bear witness to that little part allotted to me among the many works of His love and mercy.

In every part of the world it happens that in the neighbourhood of great and flourishing cities there are unfortunate people who are forced to live in miserable circumstances. The place where I live is a factory district near Tokyo with a population of 80,000, mostly factory workers. In a corner of this district, there is a section of 1500 houses, commonly known as "the barrack of a thousand rooms" (*sengen nagaya*) and there live 7500 of the poorest of the poor.

My work in Christ's name is mostly for these people. The greater number of them live from hand to mouth on the day's earnings and even at ordinary times are obliged to limit their daily meals if there are many in the family, or old people who cannot do much work. In times of illness or bad weather, their means of livelihood disappears. People in daily uncertainty as to their livelihood cannot be expected to attain to the ordinary level of morality and manners or seek the peace of their souls without faith in our Heavenly Father and His Son, Jesus Christ. But these people have not only for a long time turned away from Christianity with violence, slander, and scorn, but have also been in subjection to idols and have believed the teaching of fortune tellers and pilgrims, who are doing the devil's work. When we came to this place, there was much we could not see without tears.

These ignorant parents sold their little girls of twelve and thirteen for a mere pittance for a term of years to people of a shameful trade; and they thought it was kindness to these children, whose ordinary lives were full of want and hunger, to sell them into a life superficially attractive and comparatively comfortable. The girls themselves believed that it was an act of praiseworthy sacrifice to sell themselves and gain money for their poor parents and little brothers and sisters. The idol worshipping fortune tellers and pilgrims encouraged this practice and acted as middlemen at a price. In consequence in this community of 7500 persons, one could count the

number of girls over fourteen on the fingers of two hands. Among 1000 children of school age, there were 300 truants, playing on the streets.

Of course before we went there, other Christians had started work, but as mentioned above this teaching had been met with scorn and violence and the work had been persecuted, so that it had been given up. But praise be to our Lord, He had not suffered the hopes and prayers of those who laboured and prayed before us to be put to shame. He had not forgotten their toil and their tears, nor had He cast off these ignorant people. Five years ago, He sent to this place my delicate wife and myself though we were both young, and it was by His command that we began this work for Him, becoming labourers ourselves among these labourers, living in the same kind of house, and eating the same sort of food. As soon as we were settled, we determined by God's help first of all to try and instill a true spirit of purity into the hearts of the young girls and to teach them to choose honourable work uninfluenced by material motives; then to teach the parents that the girls belonged to God and that it was their responsibility to bring them up in chastity and uprightness, and also that it was contrary to God's teaching to do evil for the sake of good.

We earned a living by working in the daytime. As an outside porter, I earned ¥1.60 by working ten hours, or ¥1.80 as a park keeper working eight hours. At night we gathered the poor children together in an empty lot of ground and told them stories to interest them based on the Bible and so tried to teach them the meaning of a straight life. After the children's meeting, we taught the Gospel and the true God to the young people.

We taught them that religion is not the possession solely of those blessed with leisure and money who wear fine clothes and live in grand houses and have ample time to go to church and means to give alms and do works of charity; but that poor people like ourselves who need much time to earn even a living and have to make a real sacrifice to gain leisure to go to church, who know what want is in maintaining themselves and their families and cannot give money to the Church as they desire—that such as we can find comfort and strength and light in religious faith. We taught above all that Christ Who dwells with God in the highest had for our sakes lived the poorest life, and that He waits to give without stint peace and wisdom and power to the poor. To this, we witnessed with all our might.

The police often hindered our mission work and mocked at "labouring evangelists," and those who sell alcohol, etc., hired drunken men to persecute us with violence and to teach these ignorant people a different religion. Besides these persecutions, we suffered from the treachery of false believers from the fear of persecution and the temptation to hypocrisy. In particular, we were in great distress often as to the means of livelihood and of carrying on the work. As we got busier in the Lord's work, we found our income insufficient. Finally, it became impossible to go on with the labour necessary to make a living. Three years ago in November, we made a great mistake. We collected funds to provide for our expenses. But after three months, we confessed this fault to God and gave up this collection of money. Since then, we have sought to God who sees in secret and have believed that He would provide for us.

"Our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal height of glory."

These words have come true for us. The meeting in the empty lot of ground became one in a tent, one in a hired house, and now we possess 127 tsubo of rented land and a building of 25 tsubo. From among these poor people are given to us year by year young people who give up all to belong to the Lord and serve Him. Last year, there was not even one young girl sold into slavery; many went on and entered Kotoshogakko, and the number of truant children has decreased from 300 to less than ten. Open persecution of our street preaching and other meetings has ceased, and we can proclaim the gospel freely and peacefully. Every evening from 250 to over 300 children go around the streets singing hymns and gathering their friends to the meeting. We expect to hold the fifth anniversary of our settling in on the 19th of June.

We believe that Christ has commanded us to labour until these 7500 poor friends of ours have decent homes and live without the fear of hunger, until the sick have medicine and the children are saved from insufficient feeding, and until they all desire to come to our Lord and, dying to sin, live in Him to righteousness.

In His strength and with His permission, we believe this will be accomplished. We pray for His blessing on all who read this witness to Him.

MASUHEI SUZUKI.

Baptists in Conference.

Business gave way to the Gospel message at the annual meeting of the Baptist Mission. The gathering this year was held the first week of June at Gotemba Club, Ninooka.

Dr. Tenny struck the keynote of the conference in the Sunday morning service with an appeal to leave all to follow Christ as "loyal desperados." This was followed by a communion service and in the afternoon by a children's meeting.

Among the business items was the election of officers, Dr. Holtom continuing as Mission Secretary, on Reference Committee Mr. Covell succeeding Mr. Ross, Dr. Thomson Mr. Wynd, and Miss Jenkins Miss Pawley. The new mission offices are to be in the Christian Headquarters Building on the Ginza. It was found that there would be many advantages with combined offices in the heart of the nation's capital in a modern office building in which other Christian organizations would be co-partners.

John Bunyan was held up as an example to modern workers in a paper by Mr. Wynd that showed much careful study and penetration. This early Baptist was presented in the rude environment of his age when religion was at best the cloak of social propriety and the masses lived in ignorance and vice. Some passages from the diary of Samuel Pepys, brought into vivid relief the society of Bunyan's day. Three aspects of his life were especially stressed: his warfare for the freedom of thought in which his only weapons were "sufferings and the cross," his contributions to Christian literature, and his deep inner experience of the grace of God.

The Missionary and His Field was the subject of a paper presented by Dr. Foote. He held that there are four fields of missionary activity. The first was preaching which required a thorough mastery of the spoken language, acquaintance with the written, and understanding of Japanese psychology. Social work under Japanese leadership was also important, including warfare against licensed vice, temperance, and institutional churches. Personal evangelism was a third field, both through educational institutions and through Bible discussion groups. The major objective was held as church establish-

ment, and one of the important means to this end was the glorifying of the office of the Japanese pastor.

A third paper entitled *The Church and Its Ministry* was given by Dr. Kennard. It was stressed that the church as at present constituted is essentially a western institution that will have to go through many changes before it is sufficiently in tune with the Japanese national consciousness to attract the mass of the population. This was proved by the example in the early church of discarding the ritual of Judaism for that of the Greek mysteries. It was attested also by our small progress among the uneducated masses in Japan. How to adapt the medium of our message requires corporate thinking over a long period. Meanwhile our minds should be open to extensive changes, and our efforts should not be to plant typical American Baptist churches but to build up individual personal workers who can be trusted with the fashioning of a church indigenous not merely in its government but in its institutions.

Dr. Axling brought an inspiring report from the Jerusalem Conference. In the clear pronouncement as to Christ as the essence of the Gospel we proclaim, the demands for industrial democracy, the emancipation of women, the self determination of free peoples, the restriction of defense to instruments of friendliness, and above all in the spirit of unanimity that triumphed over discords of race and creed, one had the conviction that here God had broken through into the thought of our age and we had heard his revealing voice and felt his own presence.

Several important resolutions were taken toward the close of the conference. One of these was to deplore any change in the constitution of the National Christian Council that would deprive it of freedom and power of initiative needed to make it a real constructive force in the Christian movement and in the national life. Another resolution was to whole-heartedly endorse the Million Souls Movement headed by Mr. Kagawa and to pledge it both our support in prayer and such individual contributions as were within our power.

Perhaps the most wide reaching was the resolution against the church sanction of imperialism, especially as seen in military drill in denominational schools in America. Very few of these schools offer such drill and it is optional. Nevertheless it was felt in the discussion that it was the negation of our Christian message. The resolution reads:—

"VOTED That as missionaries, rejoicing in the strategic movements for world peace during the last year, we are convinced more than ever before that in their work of promoting the Kingdom of God, a Kingdom of Peace and Love, it is the duty of the Christian churches to take practical steps to abolish war. Since in the so-called non-Christian lands Christianity is judged by the whole impact—social, political and commercial, as well as religious—of the so-called Christian nations, we implore the churches to uphold us in our work by continuous, strenuous efforts to have the spirit and life of Jesus Christ permeate our entire social fabric.

"The greatest inconsistency of American civilization seems to be militarism in the United States. This militarism manifests itself in such ways as the war in Nicaragua, the "big navy" programme and military training in education institutions. Because of this our Christian stand in Japan is weakened.

"We therefore strongly urge that our churches express their disapproval of all forms of militarism and refrain from giving church funds or other sanctions to denominational schools and colleges in America which offer courses in military training."

J. S. KENNARD.

Literature for Isolated Inquirers.

The Editor of the Japan Christian Quarterly, the Rev. W. H. Murray Walton, now in England on his second furlough, has been an indefatigable literary evangelist. During his first term of service, at Hiroshima, he developed his own type of "newspaper-evangelism." The term Shinseikwan (New Life Hall), which by action of a committee of the Federated Missions was made the common designation of all offices for newspaper-evangelism, was originated by him and his associates at Hiroshima.

The pioneer in this line of work, Rev. Albertus Pieters, of the Reformed Church Mission in Kyushu, maintained that for obvious reasons it should be conducted on an interdenominational basis. Mr. Walton on the other hand has insisted all along that in the long run it can succeed only as a function of the Church. His second term has been spent mainly in a modest office on Ginza, the busiest street of Tokyo, and that office has been called Seikokwai Shinseikwan, the term Seikokwai (Holy Catholic Church) being the self-chosen title of the Anglican group in Japan.

Heartily seconded by a number of very able clergymen and scholars of the Seikokwai, the Ginza office has in a few years attained a position of leadership in the enterprise of "Newspaper and Correspondence Evangelism." Along all the lines of this type of work, so admirably plotted out by the genius and patience of Mr. Pieters, such as tracts for first inquirers, monthly periodical, circulating library, correspondence course, weekly order of service with sermon, and other forms of literature for isolated inquirers and believers, Mr. Walton and his associates have outstripped the other workers in this field, though, it should be added, the smaller offices in other parts of the country often excel in one specialty or another.

The writer has been particularly interested in and impressed by the new Kirisutokyo Koza (Correspondence Course in the Christian Religion) prepared in collaboration by Mr. Walton and Mr. Shimada. This is a course of 140 daily studies divided into twenty weeks. For each lesson there is prescribed an opening prayer, a portion of Scripture, an explanatory lecture, a theme for meditation and a closing

prayer. When the studies for a week have been finished, written answers to a few examination-questions are to be sent to the office.

We have here, so far as the writer's knowledge goes, the third attempt of the kind. The course of Mr. Pieters was based upon his "catechism," a brief statement of Christian doctrine in the form of question and answer, quite in the style of the Heidelberg Catechism, on which Mr. Pieters and the rest of us whose spiritual ancestors came from Holland and its hinterland were brought up. His correspondence course was little more than a drill in the principles laid down in the catechism.

The course worked out by us in the Sendai Shinseikwan (J.C.Q., April, p. 178) was considerably influenced by a reaction from the dogmatism of Mr. Pieters. Thinking it better to let the Bible speak for itself, we chose twenty outstanding chapters and made it our aim to have them understood and mastered, in the confidence that the inquirer would then be at home in the Scriptures. This expectation has been more or less justified by the results.

Messrs. Walton and Shimada are like Mr. Pieters didactic, but more prolix and repetitious. The printed sheets when assembled in the binder make 342 large-sized pages. This diffuseness is, no doubt, a good fault, considering the character of the constituency. Insistent repetition is suggested by the etymology of the good old word catechism, and is the mark of a good teacher.

The Japanese style is heartily to be praised. One may infer that Mr. Walton proposed the first draft in English, which Mr. Shimada used with great freedom. The authors have gathered much illustrative material from both eastern and western sources. Tennyson is much quoted and one must marvel at the clarity and felicity of the rendering of material of this sort. So far as the style is concerned we have here the happy medium. Christian thought is apt to be compromised and distorted by one who thinks and speaks wholly in Japanese. On the other hand anything like a close literal translation, such as is affected by Japanese teachers of English, and is too common in the Christian literature of Japan, is an unintelligible abomination which ought to be suppressed by law. The kind of paraphrasing that we find here is a model.

The substance, too, is worthy of hearty commendation. The manual is truly catholic, and in the general presentation there is scarcely anything to which the normal Christian mind might be disposed to enter a protest. The general tone is strictly orthodox, and

often quaintly archaic. To him who would outlaw war the attitude revealed in the illustrations from military life must seem naive and quite unconscious of the change that has come over Christian thinking; to the modernist the acceptance of all the traditions that have come down to us with regard to the Bible must seem similarly unconscious; to the consistent Protestant who sees virtue in a sacramental transaction but none whatever in the material elements used, the grave explanation of the prayer in the baptismal ritual "for the sanctifying of the water" must seem medieval. In the premises, your American fundamentalist will be surprised, to say the least, at the authors' cheerful acceptance of the evolutionary hypothesis. They have rightly divined that here is the outstanding contribution of modern science to the elucidation of the specifically Christian conception of God.

The opening section has to do with the nature and importance of religion. Japanese young people have until quite recently been led to feel a contempt for religion of which their minds need to be disabused, and they like the philosophic flair; but we beg to doubt whether it will help beginners much to reflect on the transcendence (*chōetsusei*) of religion. A more concrete presentation of the profound influence of true religion on the individual and on society would, we are sure, be more inspiring.

We do not altogether like the programme of the first week or that of the last. But the body of the course is admirably conceived. The first half of it is devoted to the contemplation of the character of the Lord Jesus Himself; then we have the light He sheds on the great themes of God, sin and salvation; finally there is an attractive description of the Christian life under the sway of the Spirit of Christ.

The concluding section, which is an exposition of the Anglican baptismal ritual, is so intensely ecclesiastical that it gives one rather the impression of an anti-climax.

In a word, the burr that enfolds the chestnuts is somewhat forbidding, but the meat within is very sweet and good. The whole Christian movement in Japan surely owes a debt to Mr. Walton and his associates for the contribution here made to religious education, and no one will be more pleased than he if this manual is quickly supplanted by a more adequate one.

CHRISTOPHER NOSS.

DEPARTMENTAL NOTES

Temperance and Purity Notes.

E. C. HENNIGAR

The quarter under review has seen a number of National Conferences of special interest to those interested in Social Welfare. All of these met in the Young Men's Association Hall, Akasaka, Tokyo.

From April 8-11 the Annual Meeting of the Japan Temperance League was held. This League reports 45,000 members organized into 421 societies covering the country from Hokkaido and Karafuto to Korea and Formosa. 71 new societies were reported this year. There are probably twice as many societies as reported above which are not yet affiliated with the League. Mr. Nagao Hampei was again elected President. Among the new Directors appointed was Gen. Inoue of the Second Division of the Imperial Army, who has made his division teetotal. Gen. Inoue reported that crime in the division had decreased and venereal diseases had practically disappeared. A new Children's Temperance Society has been started by Mr. Y. Muramatsu, called 'Nozomi no Tomo.' Herein lies the hope of Japan.

The League for the Abolition of Licensed Prostitution met on June 12 and 13. Over 500 delegates from every section of the Empire were in attendance. Preparations were made for the further pushing of the Abolition Bill in the coming session of the Diet. Six members of the Diet were among the speakers at the meeting. One evening session was given to a memorial meeting for the late Josephine Butler of England. Among the forward-looking bits of legislation that is to be sought in the Diet is a Bill to protect girls under age, punishing parents or guardians who sell girls to houses of prostitution or as performers in circuses.

The Three Religions Conference which met early in June passed resolutions favouring the abolition of licensed prostitution and the raising of the age below which the drinking of alcoholic liquor is prohibited from 20 to 25. The Conference also voted to urge the abolition of the use of liquor at Buddhist and Shinto ceremonies. This should help to end the scandal of the very great use of liquor at funerals.

The law looking to the prevention of venereal diseases, which was passed in the Diet in the spring of 1927, is finally to be enforced from September 1st of this year. The law provides that any woman plying her trade as prostitute while suffering from these diseases will be liable to a minimum imprisonment of three months. An interesting point about the bill is that the keeper of a house of ill-fame or other person who may

cause a woman to ply her trade at such time will be liable to six months imprisonment and a fine of not over 500 yen. If this law is really enforced it will mean a speedy end to licensed prostitution in this land. We await developments with much interest.

Two years ago Kawaidani village in Ishikawa prefecture went on prohibition in order to build a primary school. It is of interest to learn that the adjoining village of Okitsu has taken a similar step this spring. The motive in this case is to supply the necessary capital for a reorganization of the field and irrigation system of the village. Every house in the village is supplied with a door-plate stating that the house is temperance. The law is to remain in force for four years. It is to be hoped that other villages will follow this example and that the folk in these temperance villages will discover, during the period of abstinence, that they can manage very well without alcohol.

It has come to light that the village of Naga Shimidzu in Yamagata prefecture has been a Temperance Village for 30 years. There are probably other instances in the country. If any reader knows of any such please send the particulars to the writer of these notes.

Thirty young men in a village in Tango, Kyoto fu, have recently pledged themselves as abstainers sealing their pledge with their thumb-print in blood, the old Japanese 'keppan,' signifying a very great seriousness of purpose.

This Quarterly will come into your hands just in good time to plan an active campaign to secure signatures for a petition asking for abolition of licensed prostitution in your prefecture. This petition should be ready for presentation at the Prefectural Office at the time of the opening of the Kenkwai, some time in November. About 20 prefectures will take up this work this fall, among them Aichi, Shiga, Yamanashi, Nagano, Saitama, Toyama, Ishikawa, Fukui, Shizuoka and Tokyo-fu. Nagano ken, which presented 35,000 signatures last fall is out to get 100,000 this coming season. This is coming to be a sort of annual national sport with the people in this province in the mountains. A supply of petitions will be furnished free of charge by the Haisho Remmei offices, 500 Shimo Ochiai, Tokyo-fu. The Remmei will also furnish assistance as far as possible. Get into this movement for a better and purer Japan.

Christian Literature Society.

S. H. WAINRIGHT

The sales of English Publications for April and May indicated a slight trend away from the depression prevailing in Japan for the last year or two. Whether conditions will substantially improve from now on is as yet not certain. There is a steady demand for Christian Literature Society Publications. The list of Christian Publications built up since the earthquake is a good one, if not the most complete issued since the earthquake. Among the new issues is the Devotional Commentary on Exodus by Rev. C. A. Logan. (Price ¥1.50), following the publication of a similar volume on Genesis (Price ¥2.00). The new English Hymnal, compiled by L. C. M. Smythe and E. T. Iglehart, has met with favour as already a new edition has been called for. To the English Booklet Series has been added "The House in Order," by L. C. Willcox, which is the story of a man who contemplated suicide but was led in the act of setting his house in order to take a more positive view of life. The "Christian Secret of a Happy Life" has been thoroughly revised and put out in a good translation and is selling well. Prof. Clement's "A Short History of Japan," revised and brought up to date, was published in April, Hurlbut's Bible Stories, New Testament, will come from the press in a new edition in June, as will a new number of the Evangelistic Booklet Series, entitled "Christianity the Most Powerful Religion," by Deaconess A. L. Archer. A substantial Commentary on Philemon by Prof. Matsumoto of the Aoyama Gakuin has been accepted in our standard series.

At the Annual Meeting of the Christian Literature Society, held in May, it was decided to strengthen our Executive Staff by the addition of one or more Japanese assistants. This is an encouraging step and a logical consequence of closer relation of the Japanese Churches to this organization brought about by the election by the National Christian Council of twelve members to the Board of Directors on the Society.

The prospects for the Christian Headquarters Building have become more encouraging through the achievement of a unity in Tokyo hitherto unattained. It now seems probable that the National Sunday School Association and other organizations will participate in the building. The National Christian Council is leading in an active effort to make the enterprise a success. If the present indications do not fail, a united appeal for funds will be sent to the Home Churches supported by the principal Christian National Executives in Tokyo. The Christian Literature Society has yielded the leadership in this enterprise to the National Christian Council.

Newspaper Evangelism.

The Newspaper and Correspondence Evangelism Association of Japan met for conference April 28-30, at Hachiman-Omi where the delegates were the guests of the Omi Mission. This is the first general conference since the organization of this Association. Nine newspaper evangelism offices were represented by twenty delegates. Two speakers from Osaka Newspapers,—the *Manichi* and the *Asahi*—R. Ebizawa, Sec. of the National Christian Council and Nagao Hampei, chairman of the Newspaper Evangelism Association, assisted in the conference. The time was largely given to discussions of practical methods of newspaper and correspondence work, to advertising methods, and to cooperation among those engaged in this form of evangelism.

PERSONAL COLUMN

NOTE.—Items for this column should reach Miss Shepherd, Odawara Machi, by the 20th of September. Contributors will greatly oblige by drafting items in the form used below.

NEW ARRIVALS

BARTH. Mr. N. H. Barth and wife accompanied by Miss Florence Byers and Miss Nettie Grimes, to 1666 Takinogawa-machi, Tokyo-fu.

RUSSELL. In February and March. Mr. David Russell, Mr. David Spence, Miss I. Torbet, Miss E. Murray, Miss V. McGrath, Miss A. Bunker, to work under P. E.

ARRIVALS

ALEXANDER. In May, Robert, Frances, and Mary Alexander to stay with Rev. and Mrs. R. P. Alexander, M.E.C., for a year in Aoyama, Tokyo.

BUTLER. In February, after two years absence, to work under J. R. M., Miss Butler, J.R.M.

GOVENLOCK. In April, Miss Isabel Govenlock, U.C.C., to Ueda, Shinshu.

HOLMES. In August, Miss Mary Holmes, S.P.G., expected to arrive to work in Kobe Diocese.

HECKELMAN. In July, Rev. F. W. Heckelman, M.E.C., and family to 5 Aoyama Gakuin, Tokyo.

JUERGENSEN. Mr. J. W. Juergensen and wife, A.G., to live at 1 Itchome Gokishocho, Yeikincho, Naka ku, Nagoya.

WALSH. In June, Right Rev. Bishop Walsh and Mrs. Walsh, C.M.S., to Sapporo. The Bishop has been installed July 4.

WINTHER. Rev. and Mrs. J. M. T. Winther, U. L. C., after an absence of seven years to Kurume.

WOOLLEY. In August, Miss A. K. Woolley, S.P.A., expected to arrive to work at Koran Jo Gakko, Tokyo.

THEDE. In September, Rev. and Mrs. Thede, E.C., expected to arrive with Miss Edna Schweitzer and Miss Irene Anderson.

DEPARTURES

ARMSTRONG. In June, Pastor V. T. Armstrong and family, A. M., on furlough.

ATKINSON. In July, Miss M. J. Atkinson, P.S., on furlough.

BINFORD. In June, Mr. and Mrs. Gurney Binford, J.F.M., on furlough.

BLAKENEY. In June, Miss Bessie M. Blakeney, P.S., Nagoya, on medical advice.

BUCHANAN. In June, Dr. W. C. and Mrs. Buchanan, P.S., on furlough.

BUCKLAND. In June, Miss Ruth Buckland, P.S., on furlough.

BROWN. In June, Mr. F. H. Brown, Y.M.C.A., for Olympic Games and International Y.M.C.A. Physical Directors' Conference, Amsterdam, Holland; expecting to return early in September.

CHENEY. In May, Miss Alice Cheney, M.E.C., Hakodate, on furlough.

COWL. Rev. J. Cowl, C.M.S., on furlough.

CREW. In May, Miss Angie Crew, C.C.M., Sendai, on furlough.

DeCHANT. In June, Miss Katharine B. Dechant, R.C.U.S., resigned.

DYKHUIZEN. In June, Mr. C. A. Dykhuizen, Meiji Gakuin, Tokyo, upon completion of a three year term of service.

ERICKSON. In June, Dr. and Mrs. S. M. Erickson, P.S., on furlough.

FRY. In June, Rev. E. C. Fry, C.C.M., Utsunomiya, on furlough.

HEPNER. In May, Rev. C. W. Hepner, U.L.C., Osaka, on furlough.

HESKETH. In April, Miss Hesketh, J.R.M., on furlough.

HUGHES. In September, Miss A. M. Hughes, C.M.S., Asahigawa, retiring after thirty years' service.

HOEKSEMA. In July, Mr. Martin Hoeksema, R.C.A., Steele Academy, Nagasaki, on completion of three year term of service.

KEIZER. In July, Miss Henrietta Keizer, R.C.A., Ferris Seminary, Yokohama, on completion of three year term of service.

LADE. In July, Miss Helen R. Lade, P.E., Tokyo, on furlough.

LEDIARD. In July, Miss Ella Lediard, U.C.C., Kanazawa, on furlough.

LUMPKIN. Miss Estelle B. Lumpkin on furlough with Miss Shizu Takechi.

LUTHY. In June, Rev. S. R. Luthy and family, M.E., Sendai, on furlough.

McGRATH. In June, Miss Etta S. McGrath, P.E., Kyoto, on furlough.

McKIM. In August, Right Reverend Bishop and Mrs. McKim, P.E., Tokyo, for General Convention of the American Episcopal Church in Washington, D.C., October.

McLACHLAN. In April, Miss A. M. McLachlan, U.C.C., Eiwa Jo Gakko, Shizuoka, on early furlough.

NICHOLS. In August, Right Reverend and Mrs. Nichols and family, P.E., Kyoto, on furlough. Bishop Nichols will attend the General Convention of the American Episcopal Church.

ROBERTSON. In June, Miss Mary A. Robertson, U.C.C., Tokyo, retiring (1891—1928). Address, 605 West 138 St., New York city, U.S.A.

RUSCH. In July, Mr. Paul Rusch, P.E., Tokyo, on furlough.

SCHERESCHEWSKY. In July, Miss Caroline Schereschewsky, P.E., Kyoto, on furlough.

SHARPLESS. In July, Miss Edith H. Sharpless, J.F.M., Mito, on furlough.

SMITH. In June, Rev. and Mrs. P. A. Smith and daughter, P.E., Kyoto (Hikone), on furlough.

STIREWALT. In July, Rev. A. J. Stirewalt and family, U.L.C., Tokyo, on furlough.

SWARTZ. In June, Mrs. Laura B. Swartz, R.C.U.S., resigned.

TAIT. In July Miss Sadie O. Tait, U.C.C., Kanazawa, on furlough.

WALTON. In May, Rev. W. H. M. Walton, C.M.S., on furlough.

WALVOORD. In June, Miss Florence Walvoord, R.C.U.S., Sturges Seminary, Shimonoseki, on furlough.

WILSON. In June, Miss Heloise L. Wilson, R.C.U.S., resigned.

WORDSWORTH. In July, Miss Ruth M. Wordsworth, S.P.G., on furlough.

CHANGES OF LOCATION

BAILEY. Miss Barbara Bailey, M.E.C., to Iai Jo Gakko, Hakodate.

BAGGS. Miss M. C. Baggs, C.M.S., to Poole Girls' School, Tsuruhashi Cho, Osaka.

BEERS. Miss Grace Beers, U.L.C., to Tokyo.

COURTICE. Miss Sybil R. Courtice, U.C.C., from Shizuoka to 8 Torii Zaka, Azabu, Tokyo, succeeding Miss Robertson as Secretary-Treasurer of the Woman's Missionary Society of the U.C.C.

DICKSON. Miss L. Elizabeth Dickson, P.E., Kyoto, from Tonodan Bishamon Cho to Tachibana Cho, Muromachi, Imadegawa, Nishieiru, Kyoto.

HARDER. Miss Martha Harder, U.L.C., to Kyushu Jo Gakuin, Kumamoto, as music teacher.

McGILL. Miss Mary B. McGill, P.E., from Osaka to Kusatsu, Gumma Ken, to work with Miss Cornwall Legh.

PRICE. Miss G. J. Price, C.M.S., to Poole Girls' School, Osaka.

ROBERTS. Miss Margaret and Miss Elizabeth Roberts, P.E., Tokyo, from St. Margaret's School and St. Luke's Training School for Nurses respectively, to China in September.

SHAW. Rev. and Mrs. H. Reynolds Shaw, P.E., Kyoto, from Niomondori, Dobutsuen Mae, to Tochibana Cho, Muromachi, Imadegawa, Sagaru-Nishieiru, Kyoto.

MARRIAGE

HOWELL-HALL. On June 6 in Honolulu, Rev. N. S. Howell, P.E., Akita, to Miss Ruby Hall. They return to Japan in June.

BIRTHS

BUCHANAN. To Rev. and Mrs. P. W. Buchanan, Nagoya, a son, Donald Browning, June 16.

MOORE. To Rev. and Mrs. B. C. Moore, R.C.A., Kurume, at St. Barnabas Hospital, Osaka, a daughter, Katherine, on May 6.

MOORE. To Rev. and Mrs. Moore, P.S., a son, John Wallace III, on June 3.

THEDE. To Rev. and Mrs. Thede at Blue Earth, Minn., John Paul.

DEATHS

CARLSEN. At St. Luke's Hospital, Tokyo, April 27, Deaconess V. D. Carlsen, P.E., Tokyo, 1909-1928; Principal of the Training School for Mission Workers and Kindergarteners, Sendai, 1924-1928.

FRY. At Utsunomiya, February 27, Mrs. Susie V. Fry, C.C.M., missionary since 1894.

HARPER. At St. Luke's Hospital, Tokyo, May 15, Ruth A. Harper, U.C.C., 1917-1928.

MISCELLANEOUS

BROCKMAN. Mr. Fletcher S. Brockman, Area Administrative Secretary for the Far East of the National Councils of the Y.M.C.A.'s of Canada and the United States, and Mr. Charles A. Herschleb, Corresponding Secretary for the Far East, will attend a series of conferences of the Japanese Y.M.C.A.'s at Tozanso.

RHOADS. In July, Miss Margaret W. Rhoads, Secretary of the Friends' Foreign Mission Board of Philadelphia, arrives for a stay of several months in Japan.

WILCOX. Mr. B. B. Wilcox of the National Councils of the Y.M.C.A.'s of Canada and the United States has spent June in Japan giving advice on financial matters.

New Books and Re-Arrivals

Sketches of Jewish Social Life in the days of Christ. Dr. Edersheim.....	¥3.30
Early Church History , a sketch of its first four centuries	1.95
Christ of the Indian Road , Stanley Jones.....	1.95
Christ at the Round Table , Stanley Jones.....	2.75
Buddhism and its place in the mental life of Mankind , Dr. Paul Dahlke.....	5.75
What Can a Man Believe , Bruce Barton.....	1.95
Jesus of Nazareth , George A. Barton.....	3.85
The Modern Religious Situation , Kiek.....	2.75
Bible Lands To-day , William T. Ellis.....	6.60
The Story of St. Paul's Life and Letters , by J. Paterson Smyth	1.95
Christ in the world of To-day , a record of the Church Congress in the U.S. on its 53rd an- niversary. Intro. by Charles Lewis Slattery..	5.50
The First Age of Christianity , Ernest F. Scott....	3.50
Conscience and its Problems , Kenneth E. Kirk....	8.80
A Pilgrimage to Palestine , Fosdick.....	5.50
Henry Ward Beecher , an American portrait, by Paxton Hibben	11.00
The Gospel for Asia , Kenneth Saunders.....	5.50
The Four Gospels , a study in Origins by Canon B. H. Streeter	7.70
Man and the Supernatural , Evelyn Underhill.....	4.40

KYO BUN KWAN

1 Shichome, Ginza, Tokyo.

German Pianos
 American Pianos
 Musical Instruments
 of various kinds



VICTROLA
 AND
 VICTOR RECORDS
 YAMANO MUSIC CO.
 GINZA ST., TOKYO

ESTABLISHED IN 1918

Nippon Kyoritsu Fire
 Insurance Co., Ltd.

Capital Subscribed	¥5,000,000.00
Capital Paid-up	1,300,000.00
Total Reserve Funds	1,011,812.18

Managing Director: KINGO HARA, Esq.

Fire Policies issued at reasonable and moderate rates
 of premium on property of every description and all claims
 promptly and liberally settled.

HEAD OFFICE:

Minagawa Building, No. 26, Minami Konya-cho,
 Kyobashi-ku, Tokyo.

IMPORTED DRUGS, TOILET GOODS
AND FOOTWEAR

OF THE
HIGHEST QUALITY

CHOCOLATES AND CANDIES

American—Lowney's

English—Rowntree's

Swiss—Cailler's and Peter's

BRETT'S HOSPITAL PHARMACY

Ginza, Owaricho, Tokyo

Telephone: Ginza 1535

Quick Delivery to all Parts of the City.

Telephone Orders Promptly Executed.

HAMMERMILL BOND PAPER
CLEAN AND
ATTRACTIVE APPEARANCE
HIGH FOLDING ENDURANCE
STANDARD FOR BUSINESS USE
MODERATE IN COST

HAMMERMILL LEDGER PAPER
UNUSUAL STRENGTH
WITHSTANDS ERASING
QUALITY FOR PERMANENCE

Sole Distributing Agents in Japan
mitsui BUSSAN KAISHA, LTD.

(BUSINESS DEPARTMENT)

TOKYO, JAPAN

CHUSHINDO

JOB PRINTER



TYPE PRINTING
& COPPERPLATE
LITHOGRAPHY



OFFICE:

No. 5 TAKIYAMA-CHO, KYOBASHI-KU,
TOKYO

Telephone: Ginza (57) 0138

Manager:

YOSHIRO WATANABE

AUTHENTIC, CLEARNESS,
QUICKNESS

SANPOSHA

PRINTING COMPANY

No. 1, 4-chome, Shinminato-cho,
Kyobashi-ku, Tokyo

Telephone: Kyobashi (56) 6714



**Letter Head, Envelope, Name Card
and Other Printing**

When you come to

TOKYO

for Mission Meetings and other purposes you will probably want to find a nice place for luncheon or dinner. The place will have to be reasonable in price also.

Such a Place is

THE FUJI ICE CREAM PARLOUR

situated above the KYO BUN KWAN BOOK STORE,
opposite Matsuya Department Store.

FOR RESIDENTS OF TOKYO. If you are downtown about lunch time, try the above place. Good Food, Reasonable Prices, Good Service. Nice Surroundings.

IN THE AFTERNOON, if you feel the need of a cup of tea or coffee with cakes or sandwiches, you will like this place

FUJI ICE CREAM PARLOUR



A BEAUTIFUL NEW SET

BIBLE-STORY

IN TWELVE VOLUMES

By **TENMA NOBECHI**

- (1) GENESIS (2) JOSEPH (3) MOSES (4) JUDGES
(5) SAMUEL (6) DAVID (7) KINGS (8) DANIEL
(9) CHRIST (10) APOSTLES (11) PAUL (12) REVELATION

Beautiful cover, Religious pictures, C 150 pages, Clear 12 point type with Ruby, Size $5\frac{1}{2} \times 7\frac{1}{2}$.

PRICE:—One Yen Each, or Ten Yen for the Whole Set

The Author says: "It has ever been my firm belief that the Bible-Story is the first and the best to be told to the younger generation of Japan."

"The new inspirations and the fresh impressions which I have received from my recent trip around the world gave me stronger conviction to my new task in writing these books anew."

(1) (2) (3) (8) (9) ARE READY. **ORDER NOW!!!**

The Bible-Story Publishing Association in the

NICHIEIDO

12, Nishikicho Itchome, Kanda, Tokyo.

To be sold:—Salvation Army, Kyobashi; Kozando, Kudan; Kirisutokyo-Shorui-Kaisha; Kyobunkwan; Keiseisha.

K. UYEDA

3 Sanchome, Yurakucho, Kojimachiku, Tokyo
and Imperial Hotel, Tokyo

Ivory Carvings
Gold and Silver Ware
Culture Pearls
Artificial Pearls
Crystal Articles

Jewelry
Damascene
Cloisonne
Satsuma
Lacquer

NATURAL STONES

Amethyst, Lapis Lazulis, Jade, Carnelian, Topaz, Coral

Mail orders and enquiries carefully attended to.

K. UYEDA

編輯者
印刷者

東京市半込區岩戸町二十五番地
東京市京橋區山下町十八番地

マリ、ウオルトン
エフ、エム、フリン

發行者
印刷所

東京市京橋區銀座四丁目一番地
東京市京橋區山下町十八番地

エツチ、ダブリュ、ジョンス
ジャパンアドヴァタイザー社印刷部

CORONA



The name CORONA on a
portable typewriter means

It is the pioneer of all portable
typewriters.

It is the outstanding leader in its field.
More Coronas are in use than all other
portables combined.

It is the only portable typewriter that
has stood the test of time. Corona has a
nineteen year record of proved durability.

ONE AND FIXED PRICE THROUGHOUT
JAPAN

¥135.00

Complete with carrying case

TEIJIRO KUROSAWA

1, Owaricho-Nichome, Ginza, Tokio

Telephone Nos. 1638-1639 Ginza

Authorized dealers in all important cities.

昭和三年八月十一日印刷發行

(每年四回發行)